

An exhortation vnto the

Gouernours and people of her Maie-
sties countrie of Wales, to labour earnestly to
haue the preaching of the Gospell planted a-
mong them.

PSAL. 137. 5, 6.

If I shall forget thee O Ierusalem, let my right
hand forget her selfe, if I do not remember thee,
let my tong cleaue vnto the roof of my mouth:
yea, if I prefer not Ierusalem vnto my cheef ioye

2 Cor. 1. 13.

For we write no other thing vnto you, then that
you read or that you acknowledg, and I trust you
shall acknowledge vnto the end.

1 Cor 5 13. 14

For, whether we be out of our wit, we are it vn-
to God, or whether we be in our right minde, we
are it vnto you. For, that loue of Christe doth
constraine vs.

Th 30 p 17



TO THE RIGHT HONORABLE

the Earle of Pembroke, Lorde Presidente of Wales, &c. The rest of the gouernours there, and to all the gentlemen, ministers and people my brethren, the inhabitants of Wales, the true knowledg of a saving God, the true feeling of sinne, the full assurance of their salvation in Iesus Christ, wrought by the worde preached: with outward prosperitie, if the Lorde think it good to them in this lyfe, and in the life to come: euellasting blessednesse in the kingdome of heauen, I wishe from my soule.

HOwe many and dangerous (R. Honourable, and beloued in the Lorde) are the wayes, whereby Sathan in this perillous and prophane age where in we liue, carrieth headlong into hell the most part, euen of those amongst whom publicke Idolatry, & the false werchip of the true, or false god hath bene abolished; it cannot be hidden or obscure vnto any, that vouchsafeth but with a carelesse eye to consider, the desolate barrennes of God his Church, euen there where it mighte haue bene most fruitful. And of all the delusions whereby the Lorde in his iust Iudgement, 1. Thes 2. 11. hath geuen him power, to be forcible in the hearts of men, none hath bene founde more powerfull and

auayleable then the perswasion, that
 the eternall God requireth no more at
 the handes of reasonable men, (the
 creatures) framed according to his own
 Image. Collos. 3. 10. Gen. 1. 26, & 5. 1.
 1. Cor. 11. 7. then to exempt themselues
 out of the number, of the out-ragious
 and shamles Idolaters, or at the most,
 to haue some outwarde forme of his
 worship, wherby they might be diser-
 ned from heathen and prophane A-
 theists; and so hope eternally to bee sa-
 ued; though they shoulde neuer come
 where the ordinarie meanes of salua-
 tion (the worde preached) doth grow:
 1. Cor. 1. 21. Rom. 10. 14. James 1. 21.
 Ephes. 1. 13. Now, I would to God that
 among the rest of the nations vnder
 heauen, this latter perswasion had not
 taken fearefull hold vpon you my bre-
 thren the people of WALES. For how
 haue you liued now full 29 yeres, in all
 which time vnder her Maiestyes pro-
 sperous raigne, you haue not embrew-
 ed your hands with professed Idolatrye:
 haue you not for the moste part in re-
 specte of the publike seruice of God,
 con-

contented your selues with lesse then
 publike reading? and in the meane
 time do you not thinke that the Lord
 in regard of the knowledge of his wil,
 and the outwarde practise thereof, the
 obseruatiōs of his Sabboths, the right
 vse of his Sacraments, the full assurāce
 of your owne saluation, requireth no
 more at your hands? and which is most
 woefull, though you now liue in this
 palpable and grosse darknes: yet verie
 fewe or none among you, consider this
 your case, to be the verie condition of
 those, who shall neuer see Iesus Christ
 in his kingdome to their comfort, but
 the meare estate, of such as shal receiue
 their inheritance in hell fire, with the
 deuell and his angels, euen most intol-
 lerable and bitter torments for euer
 and euer. From which reprobate and ac-
 cursed estate of wofull damnation, nei-
 ther man nor angell can shewe, howe
 the whole countrey of Wales, or any
 parte thereof may be delyuered, vnlesse
 it shall please God to woorke in the
 hearts of all men there liuinge, accor-
 ding vnto their seuerall callinges, and

especially in yours, R. honourable,
 and the reſſe in publike authoritie, or
 ſupplieng the place of eccleſiaſticall
 gouernours, a conſcience, to haue the
 woorde of reconciliation, planted a-
 mong you and your people. Which if
 you the magiſtrates, and gentlemen,
 ſhall neglect to bring to paſſe, you the
 biſhops and miniſters not regarde to
 performe, you priuate men, as a thing
 not beſoing vnto you ſhall cōtemne:
 then be you aſſured, whatſoeuer you
 perſwade your ſelues to the contrarie,
 that on the fearefull and diſmall day
 of Iudgement, both the one and the
 other of you ſhalbe adiudged vnto e-
 uerlaſtinge woe and diſtruction, for
 the offence which cōteineth in it theſe
 two finnes. Firſt the wilfull contempt
 of that holy ordināce, by which alone
 the Lord hath appointed to conuey
 ſaluation vnto men, the reſuſall of e-
 ternall bleſſedneſſe, and conſequent-
 ly, the deſperate renouncing of Ieſus
 Chriſt, and his precious merits. Se-
 condly, the odious reiecting of thoſe
 markes, whereby in the ſight of Gods
 children

children and the world, you might be knowne to bee of the number of the Lords chosen, not one wherof (beside your great contempt, contempt I say, for you may haue the word preached if you would earnestly seeke the same for ought you knowe) you leaue vndone, if you refuse to vndergoe any paines, troubles, or charges, to haue the blessed Gospel of the mightie God proclaimed among you. And first in regarde of God his ordinance, knowe this, and kowe it to practise, that if you hence forward, as hitherto you haue done, presume, to liue without the preaching of the word, you do by willful & wicked rebellion transgresse that decree, whereby the Lorde of his infinite and vnspeakable wisdom, hath ordained, to bring men vnto his kingdome. The contrary whereof, if any dare affirme, then the holie ghost demaundeth what the Lorde Iesus the glorious wisdom of God the father meant: when (I) hee ordeined Eph. 1. 4. 11. 12. 13. pastors and teachers to continue in his church, for the gathering

ring together of the saints, the worke of the minsterie, the edification of the body of Christ, euen vntil we al meete together, in the vnitie of faith and knowledg of the son of God, vnto a perfit mā, vnto the measure of the age of the fulnes of Christ. Would any of you blotte him selfe out of the catalogue of those that are saintes? would any of you dismember him selfe from our head Christe Iesus? I hope not, then as sure as God liueth, you can not be priuiledged from continuing vnder those, whome the Lorde hath appointed for that worke, vntill such time as you be growen vnto that measure of faith, and knowledge, where-

2 vnto nothing may bee added (2) can you bee made saintes? can you bee made members, of Christ? (which you must needs be 1. Corr. 11. 1. 1 Corr. 10. 2. Ephe: 1: 1. and 4. 7. 1. Cor. 5. 16. or else you can haue no inheritance among them that are sanctified. Act, 20 23. but bee excluded out of the citie of God, amongst dogs, the eues, murderers, and inchanters, Reut. 22. 15.)

if you

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if you bee not wrought vpon by their hands, whom the Lord hath sanctified vnto that office, I am bold therfore in the cause of Gods honour, and of your owne saluation to intreate you, as you meane to haue any fellowship, and communion in heauen with the blessed sainctes and angels, as you entende to haue any part in that kingdome, which the Lord Iesus hath purchased with his owne blood, as you would haue any interest in him, & his sacred passions: that while you haue time, you labour with might and maine, to prouide your selues of the meanes wherby you may be translated out of the kingdome of darknesse, wherein you now liue, vnto the blessed possession of sweete Tsiion, the citie of the liuing God. In which cause, if your endeouours, will bee colde and backward, I pronounce vnto you, that you shall as syrelie perrish, and be damned, as the turkes, heathens, or any other Idolaters, who cannot abide the name of Iesus Christ. Be afraid therefore, as the Apostle to the

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Hebr.

Hebr. 4. 1. admonisheth you least by
 for-saking the oportunitie of beeing
 sauēd, which at this day is offered vn-
 to you, you be deprived of your salua-
 tion. How shall you be able to beare
 it, when in the day of vengeance, you
 shall see your selues arraigned of high
 treason, before Gods tribunall seate,
 for reiecting the pardon he offereth in
 Christ Iesus vnto you, would you but
 vouchsafe, to seeke the same in the
 word preached? In the word preached
 I say, for if you wil embrace Christ, and
 haue pardō of your sinnes by his pas-
 sions, you must haue that brought to
 passe by preaching. Christ I graunt
 may bee otherwise taught, but as the
 Apostle saith, Ephe. 4. 21. not as the
 truth is in Iesus, and therefore with-
 out comfort, and without saluation.
 The smal reckoning my brethren, that
 hetherto you haue made of Christ tru-
 ly taught vnto you, testifieth vnto
 your faces, that you haue not knowen
 the Lord, Iere. 4. 22. that you are foo-
 lish children, wise you may be to doe
 euill, but to do wel you haue no know-
 ledge

ledge as saith the Prophet . Yea it testifieth that you declare your sinnes as Sodom and hide them not, and out of all doubt it will bring woe vnto your soules, Esai. 3.9. vnlesse you haue preaching, for yen haue rewarded euil vnto your selues. For Christ his sake then for your owne felicities sake, acknowledge in the practise of your liues that the Lord hath tied, the foode of vnderstanding, and knowledge vnto the mouthes of those pastors, Ier. 3.15 Who at the least in regarde of gistes, are according vnto his own hart. The Apostle proclaimeth, vnto the Colos. 1. 20. 21. that as it was the good will, pleasure and decree, of the eternall to reconcile all men vnto him selfe by (3)
 Iesus Christ: so he neuer purposed to make this reconciliation knowen vnto none but by the woord preached, (4)
 verse 23. 28. He telleth (5) vs in manie places, Rom. 16 25. 1. Tim. 3. 16. 1. Cor. 2. 7. that saluation is a mysterie, and (5)
 so of necessitie must haue some wider opening then the wethered hands of bare readers can reach vnto (6) Bles-
 sed (6)

- sed Peter sheweth in plaine woordes,
 that our newe birth can no waies be
 wrought in vs, but by the word prea-
 (7) ched, 1. Pet. 1. 21. Those great and (7)
 hidden secrets, which the verie Pro-
 phets them selues could not attaine
 vnto without great inquirie, 1. Pet. 1.
 10. can be made knowē vnto you, be-
 like contrarie vnto the expresse word
 of the holic Ghost, ver. 12. by those
 who can not preach the Gospell. In
 (8) what (8) a desperate case then is my
 deare countrie, the place of the sepul-
 chers, of my fathers, Neh. 1. Who ho-
 peth for saluatiō, and hath no meanes
 to be brought into the knowledge of
 the truth, 1. Timo. 24. by the publike
 ministerie. And what a publike ministe-
 rie or miserie rather is that, in whose
 handes saluation is not, because the
 knowledge of the truth, is not in their
 (9) handes. Ieroboam (9) would thou
 haddest againe thy vlearned priests,
 2. Cro. 13. 9. For it is out of controuer-
 sic, that they are fit to be the ministers
 onlie of thē that would haue no God,
 2. Cro. 15. 3. but we would haue Jeho-
 uah

uah for our God, and serue him. Timo-
 theus (10) to the ende he might be (10)
 made more fit to call men to saluatiō,
 was commanded to take heede vnto
 himselfe, and vnto learning, and to
 continue therein, 1. Timo. 4. 13. 15. 16.
 But our ministers, if they can reade, are
 able without anie farther learning to
 make saluation knowen vnto vs. Is
 reading (11) the waie whereby the (11)
 Lord will bestow vpon men the spirit
 of wisdom, and reuelation, through
 his knowledge, Ephe. 2. 17. No, no, (12)
 (12) Downe therefore vnto hell with
 that doctrine whence it sprang, and is-
 sued, that seeketh saluation vnto men
 by reading of that which cannot bee
 vnderstoode, without an expounder,
 Acts. 8. 30. 31. And here I would (13) (13)
 knowe of you which so long haue cō-
 tented your selues with bare reading,
 whether for the space of nine & twen-
 tie yeares complet, you haue either
 felt in your selues, or perceiued in o-
 thers, the woord to haue beene so
 powerfull as it is said to be, Heb. 4. 12.
 If you haue not, be you assured that it

is not the worde, wherof the Apostle
 speketh in that place, which worketh
 those effects in some of the hearers, ei-
 ther vnto death or vnto life, For the
 word of God is liuelie, as he there set-
 teth down and mightie in operation;
 and sharper then anie two edged
 sword, and entreth through, euen to
 the deuiding asunder of the soule, and
 the spirit, and of the ioints, and the
 marow, and is a discerner of the
 thoughts, and the intents of the hart.
 Besides, that wofull experience shew-
 eth, that the spirit of God, meaneth
 not the worde red in this place, the
 second verse of the chapter, euidentlie
 conuinceth that it must needs be the
 word preached, vnto whom these im-
 penall titles, as I may say are ascribed.
 But saie the holie ghost what it will
 saie: the people of Wales, had rather
 be lims of the deuel, to be euerlasting-
 lie destroied, then labour to haue the
 worde, that by meanes thereof they
 (14) might be made the mēbers of Christ,
 and so eternallie saued. Though (14)
 the ordinaunce of God bee to deuide
 the

the word aright, 2. Tim. 2. 15. vnto the
 feuerall vse of the hearers, though (15) (15)
 saluation be a thing that must be ler-
 ned, euen of them who can reade: Col.
 15. 7. our reading Baalites, scant able
 to reade, (16) though the declaration (16)
 of the same be such a thing as euerie
 Christian who can reade well and di-
 stinctlie, is not able to perfourme,
 1. Timo. 5. 22. Ephes. 4. 7. 11. (17) and (17)
 such a thing, as proceedeth not from
 anie gift of nature in vs, Rom. 12. 3. 77.
 Ephe. 3. 8. 1. Cor. 3. 21. 3. 10. Heb. 6. 4.
 reading a naturall gift (18) though it (18)
 be a labour to be ouer anie people in
 the Lord, 1. Cor. 3. 9. Thes. 5. 12. Tim.
 5. 17. a labour, (19) so admirable, as (19)
 the Apostle in the admiration therof,
 crieth out, who is fit for these things?
 2. Cor. 2. 16. reading a worke of small
 labour and lesse wonder: yet you my
 dere contriemen, will rather aduenture
 the blood of your selues, (cruel & fro-
 sen securitie) then giue eare vnto that
 great saluation which first was prea-
 ched by the Lord himselfe, Heb. 2. 3.
 Eph. 2. 17. and can be made ordina-
 rilie

- rilie knowen vnto no nation vnder
(20) heauen but by (20) preaching, Ro. 10.
(21) 14. how can the waie of saluation (21)
bee made knowen vnto you by those
that are not able to compare spiritual
things with spirituall, 1. Cor. 2. 13. O
Lord, hast thou euer giuen them anie
allowance to be thy ministers, whose
lips neuer preserued knowledge, Mat.
2. 7. and dare we gaine saie thee to thy
face in admitting them. Furiose mad-
(22) nes (22) to thinke that our readers
according to the Canon of the worde,
haue the message of saluation in their
handes, where as they haue no more
fitnes to declare the same, in regard of
sufficiencie, the a verie Panim, Turke,
or Iewe, which denieth and desieth
Christ Iesus, may well enough haue, if
he can read English or welsh. A thing
to bee astonied at, euen among the
worshippers of heathen gods, that
the religion of Christiā, and the wor-
shipp of the God that made heauen
and earth, shoulde not haue in it so
much as one mysterie, whose secrecie
euen in regarde of knowledge, might
disable

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disable one that neuer heard of true religion to bee a publique minister thereof, O earth couer this our sinne, O heauen cōceale it, least in the wrath and anger of God, he requite it. What wordes shall I vse to make this sinke deeplie into your honors heart; and into the hearts of others whom it concerneth, namelie that the great God, the mightie and feresfull Lord, hath a great and a bloudie reckoning with England and Wales, and the gouernours of them, because the offscouring of all contempt, and derision, are permitted to represent his place, & parson among vs. As sure as the Lord liueth, this sinne shall neuer bee vnpunished, vnlesse betimes you repent, and betimes redresse this sacriledge, by placing those ouer vs, who may trulie say of them selues. Nowe then are we embassadours for Christ, as though God did beseech you through vs, we praie you in Christ his steade, that you bee reconciled vnto God, 2. Cor. 5. 20. He ought not (23) to bee a minister that (23) hath not this commission, yea and
C doth

doth not faithfullie execute the same, whatsoeuer vngodlie men babble to the contrarie. The reason which out of their darke and deuellish vnderstanding, they haue framed for the confirmation of their error, which is that the Apostles in deede were commanded to preach the Gospell, but our ministers are to do no more then reade, that which they preached shall bee vouchsafed, a large confutation when my former reasons, whereof I haue inserted aboue a score, to prooue that our readers be no ministers, are answered. In the meane time I vse this argument against this leproous error. First

(24) (24) the basest publique readers ought to haue more in them then Timothees hearers, who though simple, and vnlearned, yet had the burthen of teaching others, laid vpon them, (not by reading, for it may be they could not do it, and a sauage Canibal that could reade, might well enough instruct others, in that which could bee made knowne by reading.) And will our

(25) Curates reiect it? Secondly (25) reading

ding is not that wholsome doctrine, wherof the Apostle speaketh, 2. Timo. 4.3. which euerie minister is bound to deliuer vnto the hearers, proued bicause there was neuer anie professing religion in anie age, who could not well abide the woord read, so that there were nothing gathered out of the same, contrarie to their iudgements or affections, where as the Apostle saith, it should come to passe that me wold not abide the wholsom doctrine, spoken of in that place. I disdain to refell the obiection that the Apostle should meane either the olde heretiques, who denied some part of the word, or the antichristian Papists, who forbad the word to be read vnto the people in a vulgar tongue. (26)

Thirdly, all me in what age soeuer they liue, haue as much neede of teaching, as thei who liued in the Apostles time, bicause all are borne citizens of the kingdome of darkenesse, and cannot bee brought into the kingdome of Christ by anie other instrument then the word preached, Collo. 1. 13. 23.

- (27) And the root of (27) corruption euen in the regenerate, bringeth forth buds like it selfe, which must be cut of by the word preached. I doe not denie, nay I knowe it is warranted, that the word should be read in the Congregation of Gods children, Acts 13. 15. 17. Nehe. 8. 2. but that he should bee taken as a publike minister that hath no other gift, that I detest, that I abhorre, because I knowe the Lorde accounteth it for no better then swines bloud, the cutting off of a dogges hed, the blessing of an Idoll, or the killing of a man, in his sight, Isa. 66. 3. Lastly,
- (28) the word red, is the (28) same vnto all, where as the foode of eternal life must bee made milke vnto the weake and tender, and strong meate vnto them which are capable thereof. But woe is me, be the word red as grosse as may be, my cuntrymen (lamentable and wofull delusion) thinke it enough for them to swallow that which containeth in it the foode of the soule, though in their stomakes it shoulde turne into starke Iron. A few Psalmes,
- (29)

19
(29) a fewe praiers, with one chapter (2
of the new Testament in Welsh (for
the old neuer spake welsh in our daies,
though to my comfort, I vnderstande
it is all readie to be printed) most pitt-
fullie euell red of the reder, and not vn-
derstood of one amongst tenne of the
hearers, is that meanes belike wherby
the Lord hath decreed to make cleare
vnto al men, in Wales, what the felow-
ship is of the misterie, which from the
beginning of the world hath bin had
in God, Ephe. 3.9. These be the only
visions that our Prophets haue tolde
vs of, for the most part, Oh that the
Prophet Ieremie, or some man indued
with his spirit, were nowe liuing, to
raise that complaine of vs and our
countrie, which he tooke against Ie-
rusalem, and the people of his daies,
Lam. 2. 13. 14. What thing shal I take to
witnessse for thee, what shall I com-
pare to thee O daughter Ierusalem?
what shall I liken to thee that I may
comfort thee O virgine, daughter
Tijon? for thy breach is great like the
sea, who can heale thee? thy Prophets

haue looked out vaine and foolish things for thee, they haue not discovered thine iniquitie to turne away thy captiuitie, but haue looked out for thee burdensome prophesies and causes of banishment. Doubtlesse I know not howe our state might better be disciphered. For the woords of the Lord are found true in vs, if euer in anie people, the leaders of my people cause them to erre, and they that are led by them are deceiued, and questionlesse, it may be trulie saide of vs, my people delight therein. Iere. 5. 31. And for as much as men liuing without the woord preached, thinke themselves in a tollerable estate before the Lord, I would knowe whether they may hope for eternal life, which profess not the true religion in that sort alone as the Lord would haue the same professed; the answere wil be they canot. Again I would know whether ther be anie more true religions, that is waies to serue God aright, and so to come by saluation then one. It will be answered no: and concerning saluation
it is

it is manifest that there neither is nor
 hath bene, anie more waies since the
 beginning of the world but Christ,
 alone, as it is set downe in expresse
 wordes, Iohn. 15. 6. I am the waie the
 truth and the life, no man cometh to
 the father but by me. Neither is there
 saluation in anie other, for among me
 there is giuen no name vnder heauen
 whereby we must be saued, but onelie
 the name of Christ Iesus, as Peter testi-
 fieth, Acts. 4. 12. I demand also whe-
 ther this way both for the substance
 and maner of Gods seruice, be not set
 downe in the word of God alone, and
 not els where to be found? It will not
 be denied I trowe, I am sure it cannot.
 For if either the substance, or maner
 of Gods seruice, swarue from the
 Lords will reuealed in his word, who
 knoweth whether it be allowable in
 his sight or no, and therefore who will
 aduenture to offer it vnto him? These
 things being thus set downe, I affirme
 that this one onelie true religion was
 neuer publiquelie professed, this one
 onelie waie to saluation, neuer ordi-
 narilie

narilie attained vnto since the beginning of the world vnto this daie, but by the word preached. And it will neuer be otherwise while the world standeth. Enquire now of the daies of heauen that are past, which were before you, since the day that Adam fel from his integritie, demande from the one ende of the heauen vnto the other, & all with one consent wil answere that from Adam vnto Noach, from Noach Moses, from Moses vnto Iesus Christ, from his blessed appearing in the flesh vnto this present howre, no face of a true Church apparant, without preaching, no ordinarie saluation without preaching, and this decree shall neuer be chaunged. Looke these places of Scripture, Gen. 3. 15. Iud. 14. Gen. 4. 26 & 5. 22. Heb. 11. 5. 6. 2. Pet. 2. 5. Heb. 11. 12. I. Pet. 3. 19. 20. Gen. 9. 27. compared with 11. 10. & 14. 18. Heb. 7. 1. 8. Gal. 3. 8. 6. 9. Rom. 4. 3. Hebr. 11. the whole chap. Gen 45. 6. & 12. 12. & 17. 2. & 18. 19. Heb. 12. 17. Gen. 48. 49. the two whole cha. & 50. 24. 25. Exo. 3. 7. Acts. 7. 20. Heb. 11. 23. Iob. 33. 23. 24. Deut.

24. Deut. 33. 9. 10. Mal. 2. 5. 7. Nehem.
 8. 4. 8. Hezr. 7. 2. 5. Heb. 4. 2. Psal. 95
 7. 8. & 78. 5. 6. Act. 15. 21. & 3. 22. Deu.
 18. 15. Heb. 1. 1. 2. Iud. 1. 5. 1. Cor. 1. 21.
 Ephe. 4. 11. Rom. 10. 14. I doe not
 denie but that the Lord may if he will,
 saue those who neuer heard or shall
 heare Sermon in all their liues. But
 wretches as we are, what is that to vs?
 we haue no warrant to hope for anie
 such, saluation, Nay if any will pre-
 sume that they may come into heauen,
 and not submit them selues vnto the
 voice of the preacher, I dare tell them,
 were they the greatest potentates vn-
 der heauen, that they shal neuer be sa-
 ued, I would to God then my brethren
 that as manie of you, as lue this daie,
 where as there is no preaching, could
 consider in what an hopelesse condi-
 tion you liue. I knowe you feelee not
 your owne miserie, if you did, you
 would not continue in it to gaine a
 thousand worldes. Although it would
 be the ioie of my soule to see you in
 the waie to heauen, wherein now you
 are not: yet it will not be the losse of

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a but-

a button vnto me, though you should
 all of you go to hell, and therefore
 whatsoeuer I write, it is done in good
 wil towards you, of loue, and compas-
 sion towards your miserie. Deceiue
 not your selues then, ye are not in the
 estate of saluation, hauing neuer en-
 joyed the word. O you are in hell, la-
 bour to come out, in the shadowe of
 death, seeke for the sunne of righte-
 ousnesse to shine vppon you. I will
 pawne my soule that you are heires of
 perdition, and shall surely go to hell,
 for ought anie man knoweth, vnlesse
 you be otherwise taught then hether-
 to you haue bin, Verely the deucl him
 selfe may as well hope to be saued as
 you can who neuer sawe the beutie of
 their feete that bring saluation, God
 will not be mocked at your hands, Are
 you not reasonable men? haue you not
 soules to be saued & would you not be
 shrouded from euerlasting woe vnder
 the winges of Iesus Christ & why then
 strue you not for the word preached?
 If the Lord should sommon you at this
 houre before his iudgement seat, haue
 you

you haue any thing to shewe why hee may not proceed against you with the sentence of iustice, in pursuing you with his eternall curse for the breach of his lawe? what will you answere for your selues, when in deede you shalbe arraigned before God and his Angels, for contemning the worde preached. I speake now vnto the Gentlemen & people of Wales, will you pleade that the fault was not in you? because you haue bene deceived by those, whome the Lorde in his iust iudgement hath raised vp to obscure the light of his Gospell in this our age, I meane the rackmasters and tormenters of Gods blessed worde, who laying the same vpon the racke, haue constrained it to confesse what it neuer ment, as either that reading is preaching, (which is senselesse) or that men may bee saued without preaching, which is deuellish. This will not serue the turne. Will you protest that you would gladlie haue had preaching? It is not so. For you neuer as yet opened your mouths for the same. And now being stirred ther-

vnto, it shall appeare what litle reckoning you make thereof, by your carelesse enterprises that way. One thing more I will saie, that for anie meanes you haue to be saued in the most congregations in Wales, you shalbe fierbrandes of hell. Let the magistrates in the meane time see how well the Lord is serued vnder their gouernment. See you vnto this my Lord, or els the curse of God will light vppon you for your carelesnes in this point. Hath the Lord called you to bee Lorde President of wales vnder her maiestie, to thend you should sit still, whē you see your people runne vnto hell, and the Lord so notable dishonored vnder your gouernment? The estate of Wales not being amended by your meanes, the poore people shall die in their sinnes, and bee damned, but their bloud will the Lord require at your hands, . If you saie it lieth not in you to build vp our breaches, or that you are otherwise employed, & so cannot entend this work, that which a seelie old woman replied vpon Philip king of Macedonie shall be

be your answer, She cried for iustice
 at the kings hande, and that hir cause
 might be heard, the king answered
 that he was not at leisure. No quoth
 she, then be not my king. So my Lord,
 with reuerence be it spoken vnto your
 honour, if it lie not in you to bring
 Wales vnto the knowledge of God,
 or if your leisure will not serue therto,
 then be not the Lord President thereof.
 That it essentiallie belongeth vnto
 your calling to see all within Wales
 taught by the worde preached, is pro-
 ued, by reason that you are gouernor
 ouer all. For you ought to acknow-
 ledge your selfe ruler ouer none, that
 doe not subiect them selues at least
 outwardlie vnto true religiō. Because
 that all whosoever at vnder anie mans
 iurisdiction, ought to keepe * the Sab- *Exo. 20.
 both. So that if anie Turke, Papist, or 10. & 12.
 other Pagan Idolatour remaine in any 48. 49.
 our cities or townes, he ought to bee Nomb. 9.
 compelled to conforme himselfe to the 19.
 ourward seruice of the true God, or
 expelled. This is shewed by the prac-
 tise of Nehemias. Nowe it is a cleare

case, that no people can keepe the Sabbath, hauing not among them the exercises required by the Lord, to be practised on the Sabbath. And what exercises of the Sabbath can there be there, where the worde preached is wanting. Gouvernours my Lord most gouerne vnder God. They haue no allowance to be rulers where the Lord is not serued, where hee hath no acknowledgement of superioritie, there man hath no commission from him to beare rule. Sathan hath a kingdome my Lord where Christ ruleth not. And dare you be Sathans liuetenant? Doe you make no conscience to be regent, where the scepter of Christes worde beareth no swaie? especiallie not laboring by all meanes possible, that it may haue the authoritie. It hath pleased God to send the worde into your Honors familie. If you would declare vnto the world (which thing you ought to be carefull off) that the power of the worde hath touched your verie soule with a conscience to serue your God, you can neuer do this as long as you

Consider
Psal. 2. &
101. 7. 8.

you haue no care that the Lord be glo-
 rified in as manie as he hath commit-
 ted vnder your gouernement. You are
 here diligentlie to take heede then,
 least you deceiue your heart in per-
 swading it of the Lords fauour to-
 wards you, if he hath not made it care-
 full to builde vp the ruines of Ierusa-
 lem. Hereby also all the magistrates
 vnder the sunne maie vnderstand, that
 howsoeuer they mainteine the truth of
 Religion, yet they haue flatlie denied
 the power of godlines, vnlesse they
 seriouslie endeouour to draw their sub-
 iectes out of the snares of blindness
 and ignorance. They are further to
 knowe, that the Lord requireth the ve-
 rie same things at their hands, as a de-
 monstration of their loue towards
 him, which he did of * Peter. Howbe- Ihon. 21.
 it, in an other maner, Saying, magi- 15. 16.
 strates loue you me? Then see that all
 the people committed to your charge
 be fed with knowledge. Magistrates
 loue you me? then traine vp your peo-
 ple in my feare, Magistrates loue you
 me? then take heede that I be rightly
 hono-

honored of your people. The truth of the things here set downe concerning the magistrates dutie, being as stable as the heauens them selues, it shalbe your honors part to answer the Lord no otherwyle then by the execution of those things which he hath so necessarilie and fatallic laid vpon your shoulders: way them good my Lord, & let not another yeare of your presidentship passe ouer your head, before Wales of a daughter of wrath, be made an heire of mercie and fauour, which the Lord graunt.

I am nowe to come vnto our Bishops, and the rest, that supplie the place of ministers in Wales, who inas-
much as they are the verie grounde worke of this our miserable cōfusion, must not thinke much to haue the words of the holie Prophets in times
2. Tim. 3. past spoken against their predecessors,
1. 2. the wicked priest and Leuites, applied vnto them. But in this place being fallen into this iangling and prating age of the worlde wherein faith and the power of Religion, is thought by the
most

most part, to consist onelie in detesta-
 tion of Bishops and withstanders of
 reformation, I confesse from my hart,
 that I haue bene hardlie drawen to
 deale with this wicked generation. 1. Tim. 1.
 Not because I would haue these cor- 8-6.20
 morants vntouched, but least I should 2. Tim. 1.
 seeme to feede the humors of busie 23.
 bodies, who increasing them selues
 still vnto more vngodlinesie, thinke
 nothing so well spoken or written, as
 that which is satyricall & bitingely done
 against L. Bishops and the rest of that
 stamp. As I would not nourish this
 frantike conceit in anie, so far be it
 should allow with my silence the but-
 chers and stranglers of the soules of
 my deare countrymen. Who if they
 be not driuen by this warning, to
 looke better vnto their charges, I will
 hereafter so decypher their corrupt
 dealing, that the verie aire it selfe shall
 be poysoned with the contagion of
 their filthines. They who are not guil-
 tie, or not touched in the speache fol-
 lowing. Wales is said to be in a tolle-
 rable condition, for it hath had many
 E preachers

Preachers of a long time. The more
 shame then for them, that it hath had
 no more teaching. This I dare affirme
 and stand too: That if a view of al the
 registeries in Wales be take, the name
 of that shier, that towne, or of that pa-
 rish, cannot be founde, where for the
 space of 6. yerest together within these
 29. yeares, a godlie and learned mi-
 nister hath executed the dutie of a
 faithfull teacher, and approued his
 ministerie in anie meane sort. And
 what then should you tell me of Ab-
 bey lubbers, who will take no paines
 though they bee able? If I utter an
 vtruth, let me be reprovied, and suffer
 as a slanderer, if a truth, why shall I
 not be allowed? I knowe verie well
 that to speake anie thing at all in these
 daies against Clergie, men is to speak
 in Bethel with poore Amos to pro-
 phesie in the kings court, and so bee
 busie in matters of state. Miserable
 daies! Into what times are wee fallen,
 that rascals & murderers of soules,
 the verie Paterns and patrones of all
 couetousnes, proude and more then
 Popelike tyrants, the verie defaters of
 Gods

Gods truth, vnlearned doults, blinde guides, vnseasoned and vnfaerie salt, dronkardes, adulterers, foxes and wolues, mire and pудle, to be briefe, the verie swinestie of all vncleennesse, and the verie ignominie and reproch of the sacred ministerie, cannot bee spoken against, but this wilbe straight wayes made a matter agaynst the state. And therefore although all the miserie, all the ignorance, all the profanesse in life and conuersation, hath bene for the most part by meanes of our Bishops, & our other blind guides, yet may not a man affirme so much with anie safetie, lest he be said to be a mutinous and factious fellowe, and one that troubleth the state.

For mine owne part therefore the Prophet Malachi shal deale with you, and let the reader consider whether his wordes ought not in a fearefull sort to strike & astonish you. A sonne (saith the Prophet) honoreth his father, and a seruant his master, if then I be a father, where is mine honour, if a master, where is my feare, saith Iehou-

Mal. 1. 6.

Read.

Mala. 1.
& 2. chap.

uah of hostes vnto you, O ye Bishops
 of Wales, that despise his name? If you
 say wherein haue we despised him? it
 wilbe answered, that you offer the
 blinde, the lame, and the maymed,
 vnto the holy mynisterie, and say it is
 no euell and so despise the Lords name
 because you say the Lords mynistry is
 not to be regarded. For seing you your
 selues know, and all Wales knoweth
 that you haue admitted vnto this sa-
 cred functiō, roggs and vacabūds gad-
 ding about the coutry vnder the names
 of scolars, spendthryfts & saruing men
 that made the ministry their last re-
 fuge seing you permit such to be in the
 mynistry as are knowne adulterers,
 knowen drunkardes theues roisters,
 most abhominable swearers, even the
 men of whome Iob speaketh, who are
 more vile, then the earth do you not
 say that the Lords seruice is not to be
 regarded? if you any longer either tol-
 lerate others or continue your selues,
 to be theetish nonresidents, and so
 steue the soules of poore innocents,
 do you regarde the Lordes honor, and
 the

Iob. 30.

.8.

the saluation of his people? Is the law
of truth found in your mouthes? Doe
ye conuert any from iniquitie? It
should be so in deede. For your lips **Mal. 2.7.**
should preferue knowledge, and the
ignorant should seeke the lawe at your
mouthes, for you ought to be the mes- **Mal. 2.9.**
sengers of Iehouah of hoatts. But may
this testimony be giuen of you? I feare
mee no: Nay rather because all the
world seeth that iudgement, vpon you
which the Prophet denounced against
the prelates of his daies, namely that
you are vile and contemptible in the
sight of the people (for what is more
contemptible amōg the best, and bas-
sett of our people then to be a priest
yea a priestly lord bishop) I can iudge
no otherwise of you, but that you
haue not kept the wayes of Iehouah,
gone out of the way, caused many to
fall by the law, & corrupted the coue-
nant of Leuy. And will you stil cōtinue **Deut. 30.**
in these transgressions, God forbid. Be **Mal. 2.6.**
awakened then nowe at the length,
considering wherevnto you are cal-
led. Vndergo that calling no longer
which

which you are not able to discharge, I
 Luk. 22. 25 speake vnto you al, euen vnto you that
 1. Pet. 5. 3. will bee accounted Lorde Bishops,
 Mar. 10. though it be to the * Lords dishonor.
 43. 43. Let the curse of dāned souls cleaue no
 Ier. 5. 31. longer vnto you. For it perceth deep-
 ly. You are one day to giue a reckoning
 for your merciles dealing with poore
 foules. Let not the wicked Papistes
 haue any more cause to vpbraide the
 ignorance of our people, as they haue
 done in that pamphlet which they
 threw abroad the last yeare, to se-
 duce our simple people. The confuta-
 tion whereof (if legendarie fables
 wherewith that Ikroull is fraught, the
 translation of some part of R. P. his
 resolution, of Didacus Stella, Diony-
 sius Carthus, deserue h a confutation
 I shall publishe when the Lorde shall
 giue oportunitie. If their brutish
 2. Tim 4. flanders will not moue you, let the
 1. 2. wordes of Paul stirre you forward,
 whereby from heauen in most Pathe-
 ticall and earnest sort he speaketh vn-
 to euery one of you seuerally, in the
 person of Timothie. I adiure (or charge)
 thee

thee therefore saith-hee, before God
and before the Lorde Iesus Christ,
preach the word, be instant in season
& out of season, improve, rebuke, ex-
hort, with all long suffering and doc-
trine. Obey this charge, or double-
sse, Iere. 27. 11
most irksome shalbe your damnatio.

Is it not a shame that Ieremie may
cry, that our land is defiled by such as
you are, yea and in my house haue I
found their wickednes, saith Iehouah?

Are not we the inhabitantes of Wales,
as odious in the sight of our God, as
the inhabitantes of Gomorrah, seeing
he seth filthines in you our Prophets,
and euery of you from the greatest to
the lowest, is giuen to couetousnesse
& dealeth falsly. And what with your
loytring, idlenesse, insufficiencie, and
euill life, you strengthen the hands of
the wicked, that none can returne fro
his wickednes. Woe be vnto you all,
for you haue followed the waye of
Cain, and are cast away by the deceit
of Baalams wages. Woe be vnto you
that accompt it pleasure to lue deli-
tiously for a season, ypon the price of
soules,

Ier. 8. 14.

Ier. 23. 14.

Iu. 1. 11.

- soules, you shall receive the wages of
 2.Pet.2.13 vnrighteousnesse, weeping and gnash-
 ing of teeth in the pitte of hell. What
 1.Pet.2.15 comfort is it for you to forsake the
 right way for a little worldly promo-
 tion, seeing the blacknes of euertlasting
 destruction is reserued for you? What
 may hir maiestie and the H. L. L. of hir
 counsel, thinke you to be, but the cur-
 sed shepherds that scatter their flocks,
 seeing you haue not turned your peo-
 Ier. 23.22 ple from their euill wayes. Ieremie
 proueth you to be such. Therefore wo
 be to the shepherds of Wales, saith
 Ichouah, which feede them selues,
 should not the shepherds feede their
 flocks, you eate the fatte and cloath
 Ezek.34. you with the wooll, but ye feede not
 2.3. the flocke. The sentence pronounced
 by the Lord against you Ezechiel. 34.
 Io, shalbe executed without doubte
 in the time thereof, if you continue
 still in your vngodly course. Take this
 from me also, that vnlesse you forsake
 your idlenes, those personages & those
 chayres of pestilence wherein you sit, I
 meane your bishops seas will spue you
 out.

out. And the Lorde I hope will make them so abhominable and reprochefull, that all men fearing God, wil be afraide hereafter to enter into those seas of S. Davids, Asaph, Bangor, and Landaff, by reason of the character of sure destruction, that hee will imprint on as many as shall supplie your places. And I trust in the Lord Iesus, to see his church flourish in Wales, when the memorie of Lord Bishops are buried in hell whence they came. Beare witness hereof you adges to come. And giue you ouer your places, or doubtles the plague & curse of God wil eate you vp. You are vsurpers, you tyrannize ouer the lords peple, I haue other things to do then to be a cōtentious man, one with whom the whole world should be at debate, & I am guiltie vnto my selfe of sinnes, which giue me iust cause to looke vpon the ground: I haue also a life, wherof there is no cause I thanke God, I should be werie, not withstanding this I offer, to loose the life of my body before man, and the life of my oule before the Lorde, if I doe not

F

proue

proue, that both you our nonresi-
 dents, and you our Lorde bishops of
 Wales, in that you be nonresidents &
 Lord Bishops, cannot bee warranted
 by Gods word: yea, or vtterly conde-
 nned by the same, and that all magi-
 strates who tollerate such as you are,
 to be vnder their gouernement, are
 guilty of a feareful sin before the lord.
 And that the Pope of Rome hath as
 good warrant, yea the verie same war-
 rant, for his Papal dignitie (although
 I know three differēces betwene you
 and him: first, he is a professed idola-
 tour, secondly, claimeth authoritie ou-
 er all pastors: thirdly, is subiect to no
 ciuill magistrate) that you haue for
 the maintenance of your papal hier-
 archie ouer all the Pastors in your dio-
 ces, which in deed is palpable Anarchy
 in Gods church. If I proue not these
 things, let me be burnt alive, call me
 to mine answer when you will, And
 thus I leaue you.

As for you our dumbe ministers, I
 know you for the most part, to be see-
 ly men, poore soules, that made the
 mini-

ministry a means to liue in the world.
 What should I say vnto you, who may
 say of your selues, as did the foolish
 Prophets. Though we weare a surplice Zach. 13
 and black garments to deceiue, yet
 are we but plaine husbandmen &c.
 Surely ye people may aske counsaile as
 wel of their thresholds or desire their
 staffes to teach them knowledge, as
 come vnto you for anie instruction.
 You are no ministers as I haue, and a-
 gaine will proue, you doe most villa-
 nously profane the sacraments, and
 call for the wrath and vengeance of
 God to be powred vpon you. Giue
 ouer your places, or surely, I do not see
 how it is possible you should bee sa-
 ued. Better were it to liue poorly
 here for a time, then to be damned for
 euer. It is reason your outward estate
 should be considered. The Lord will
 prouide for you, your wiues, and chil-
 dren, if of conscience you leaue the
 ministerie, & the magistrate is bound
 not to see you want, You liue now
 vpon stealth, sacriledge, and the
 spoile of soules. The Lord open your
 eyes my brethren ye people of Wales,

to see these your plagues, and to auoid them. It is vnpossible you should be saued as long as you content your selues with these men and their ministerie alone. And the Lord open your honors eies, to reforme these confusions.

What the estate of my countrie is, before the Lord I haue hitherto shewed, now in the face of the world, howe it standeth let vs consider. That the most congregations in Wales, haue wanted preaching these nine & twentie yeres, I toke it granted. Their case being thus I tremble to call to minde what censure the holy ghost giueth of all them, amongst whome the Gospel of saluation hath not bene preached. These two places of scripture (Ephe. I. 13. & 2. 11. 17.) conferred together shew that they are without Christ, alienates from the common wealth of Israel, haue no hope, and are without God in the world (for these be the verie wordes of the Apostle) who haue not heard of the worde preached. Were the Prophet Ionas nowe liuing among vs, would he not crye out? O you

you people of Wales, you are all reprobates and cast awayes, O you people of Wales, you are aliants from the communion of the true Church, O you people of Wales, you are not so much as enclued within the covenant of promise, you are without all hope of heauenly blisse, O ye People of Wales, whatsoeuer you pretend of the knowlede of the true God, you are in very deed stark atheistes; and without God, as many of you as since the time you came out of the denne of Idolotrie, and Poperie, wear not made partakers of the power of God to salutation, which is the Gospel. Of a truth my brethren, there is no other true censure to be giuen of you. For it is impossible to make a true face of a Churche appeare among that nation, which hath professed false religion (as you haue done vnder Popery) without the preaching of the word which you haue not enioyed. In this place I am forie, I am forie from my heart that the miserable estate of my pore countrey affordeth the aduersarie such a

demonstration, to prooue that we wante the outward face of a Church in the most assemblies in Wales, as I know to be vnanswerable. The marks of a true Church, out of our Sauiour Christes owne wordes, are gathered to be three, the worde preached, the right administration of the Sacraments, and the outward forme of gouernement. Nowe if an Idolatrous dogge of Rome, should affirme that the most congregations in Wales, since the time they were Romish synagogues, haue beene marked with neither of these three former marks, and therefore must be written in the black bill of insufficiencie, to be churches of God, he were able to prooue both the one and the other, and wee with confusion of face should be driuen with Hezekias seruants to answer this Rabshakeh not a word. For alas what might be our answer? Begotten againe out of the wombe of poperie, by the word preached, most of our assemblies haue not bene. As for discipline, our Prophets are not ashamed publicly

Matt. 28.

18.19.

2. King.

18.36.

1. Pet. 1.

2 I.

publikly to professe, that they wil not
 be reformed by it, If we woulde flye
 vnto the testimonies that wee might
 haue from the Sacraments, the Lorde
 him selfe wil denie it to be possible for
 them, to haue bene rightly vsed amōg
 vs. Which I will proue by many rea-
 sons, that my countriemen may bee
 driuen to seeke the remedie (if any
 thing can driue them) of such a pitiful
 condition, as wherein they nowe are,
 (being without the word, without the
 true vse of the Sacramentes, without
 Christes holy gouernement) by the
 knowlege of that righteous, one, who
 is saide, thereby to iustifie manie. Let *Isai. 53. 11.*
 no mā do me the iniurie to report that
 I deny any members of Christ to be
 in Wales, I protest I haue no such mea-
 ning, and would die vpon the persua-
 sion that the Lord hath his chosen in
 my deare countrey, and I trust the
 number of them wilbe daily increa-
 sed. To come to the point, I affirme,
 that the Lords holy Sacraments in the
 most churches within Wales, are sub-
 iect vnto most horrible profanation,

as well on the behalfe of the reader, who administreth them, as of the people who communicate. So that a reading minister, cannot deliuer the Lordes holy seales vnto the people without great saeriledge, nor the people receiue at the hands of such, without dreadful sinnes. And that not only because the outward element is administred without the word, euen vnto a people who neuer had Christ Iesus layde open vnto them in al their liues: but also in as much as they are deliuered by these persons, vnto whome the Lord neuer warranted by his worde the vndertaking of that function. Now that the Lord alloweth none of our bare readers to administer the Sacraments, I haue before shewed by the manifold reasons alledged to proue them no ministers, and againe, doe manifest by these following. Desiring my godly learned and reuerend brethren, whoe are contrarie minded, to examine my reasons by the word, and as they shalbe found, to thinke of the conclusion. I deale not in this argument

gument of any singularitie, but because I knowe that vnlesse these emptie caskes bee suncke vnder water, Chriltes kingdome is neuer likely to swimme. That my reasons may be the better vnderstood, we are to marke. First, that all mē being alike vnequally **x** capeable of the ministerie by nature, none are to vndergo this calling, saue only they whom the Lord in his word hath pronounced to be capeable herof. Againe, we are to knowe that we ought to account none to be a minister whom the Lord accounteth not to be such, For must Gods ordinance or mans pleasure take place in that choise? So that although all the churches vnder heauen, should make him a minister, whome the Lorde denieth to be capeable of that function, it is nothing. I assume then that no bare reder is capeable of the mynisterie before God. Confirmed, because the Lord hath not qualified him with gifts fit for that function, and therefore, he neither is minister, nor ought to be ac- **1. Tim. 3.**
knowledged of Gods people as a mi- **2. 1. Cor.**
G nister. **4. 7.**

ph. 3. 7. nister. Out of this conclusion I rea-
 eb. 5. 1. 4 son, (2) whosoever receiue the Sacra-
 Pe. 4. 10 ments at their handes whome they
 Jer. 14. 14 ought not to acknowledge mynisters,
 29. 9 they sinne. Dumb mynisters (I do not
 tye my selfe vnto exact formes in my
 syllogisines) ought not to be ocknow-
 ledged ministers, therefore it is a sinne
 to communicate with them, which no
 man sholud commit to saue his soule,
 much lesse to receiue the scales of sal-
 uation. Yea but we must acknowledge
 them ministers for their outwarde cal-
 lings sake. This objection is nothing
 els but a deniall of the conclusion.
 3 Notwithstanding thus ouerthrowe it.
 They of (3) whose mynisterie there is
 a nullitie before God, although they
 haue an outward calling, ought not to
 be accounted mynisters (and there-
 fore not to be communicated with.)
 For may we allowe of that whereof
 the Lord disliketh? where is our war-
 rant? The Church cannot make God
 a meaner thing then this, as for exam-
 ple. The Church maketh an incestu-
 ouse contract, the parties are married,
 I de-

I demaunde whether the mariage be allowable, or they incestuous persons still? All men I knowe will crye for a diuorcemēt. Now there is as vngodly a match made betweene a reader & an hely Congregation, must it stande because the church alloweth of it? Or may the Congregation vse him in the Sacraments or other duties essentiall vnto a minister? Out vpon it no. For the contract was incestuous and therefore not effectual. The assumtiō is that of an insufficient mans ministerie ther is a nullitie before God, though hee haue an outward calling, because it was neuer any thing as yet in his sight. To this purpose we are to call to mind that in a minister, there is required, first an inwarde calling contained in the sufficiencie of giftes, and the willing- 1. Tim. 3.1.
nes to practise them. Secondly, an outward which the church according vnto the ordinance of God is to giue onely, where the Lord will haue it bestowed, and not els where. This outward calling being once giuen, can be taken away by none, but by the Lord
2 who

who gaue it. For the calling is not frō
 man but from the Lord by the handes
 of man, as by an instrument. Where al-
 so we learne two things, first, that hee
 is not a minister according vnto Gods
 ordinance, which wanteth either of
 4 these callings. Now (4) I aske the que-
 stion, whether the Sacrament may be
 receiued at his handes, who wanteth,
 but that which man can giue vnto
 him, to wit his outward calling, In no
 wise: And may we then receiue at his
 handes, who is destitute of the inward
 graces, which neither man nor angell
 can giue: vnreasonable. 2. we learne
 that of those mē who haue an outward
 calling there be two sorts of mē whose
 ministerie is annihilated before God,
 though all the world should go about
 to make it good. The first is of those,
 who hauing an inward and an out-
 ward calling, are notwithstanding re-
 2. Tim. 2. pelled from this function. And they
 2. are either such, as from whom the Lord
 1. Tim. 4. in his secret prouidence hath taken
 2. away their fitnessse to teach, or those
 Ezech. 4. who by some notorious sinne, haue
 4. 10. 12. frustrated

frustrated their calling, whome the Church vpon their repentance ought to receiue as brethren, but neuer as ministers. The seconde sort of those whose outward calling, is no better then abominable incense in the Lordes nostrils, is of them who neuer had any abilitie for the ministerie, as infantes, dumb men by nature, dumb men in regarde of their insufficiencie to utter the Lords message. The outward calling of these, yea by all the presbyteries in the world is but a seale prest vpon water which will receiue no impression. Howe much lesse authenticall is a corrupt calling to bee accounted. The reason for the defence of the outward calling of Idoll ministers, which is drawn from the example of the Prophets, who did not diswaide the people of their time from the dumb dogs, against whome they crye out, is so feely, that it deserueth no answer. For wee reade,* that the people liuing in Isaiah his owne time, (either vnder Huzzia, Iotham or Achas) who was the greatest aduersarie

Isaie. 66.

10 II.

Za. h. II.

17.

* 2. Chr.

29.6.7.

Esai. I. I.

that euer the dumbe Leuites had, neither burnt incense nor offered burnt offerings vnto the God of Israel, (misle not to reade the place). Where did Isaiah reprove this? No where that we can reade. Now what an horrible thing were it, for a prince to expell the publike seruice of God out of his dominion, or neglect the same, & defend this practise as aproued by the word, because the Prophets did not reprove the like sinne committed in their dayes, and yet this reason would haue some more stufte in it, then the other for the dumbe ministerie. I could be well as large in shewing the insufficiencie of the reason as I haue bene already in the whole treatise. But I make some conscience of being tedious, and therefore I content my self with this I haue spoken, being ready many wayes to make the weakenesse of it appeare when it shalbe requisit, I goe forward. They

(5) of whome the Lord saith, I haue not sent these, although they runne, I haue given them no commission to deliuer a Sacramēt, although they are permit

5
Ier. 23.
21.

permitted to profaue the outwarde
element are no ministers, and it is a
sinne to communicate with them. They
are no ministers, because the Lord sent
them not. Doe not mistake me, for a
wicked hypocrite is sometimes sent of **Mat. 7.22.**
the Lord. It is a sinne to receiue at their
handes, because wee cannot grounde
our assurance vpon the Lords promise,
that we may haue a sacramēt by their
ministerie. For the Lord hauing giuen
them no allowāce to deliuer the same,
haue we any promise to receiue it of
them? So that the Lord may say vnto
vs, receiue and you will, of vnprea-
ching ministers, for ought you knowe
it is no sacrament. Another reason,
(6) Whatsoever is not of faith is sinne, 6
but to communicate with vnufficiēt
men, is not of faith, because wee haue
no promise that they can deliuer vs
the Sacraments, and therefore to com-
municate with such is a sinne. Againe
we (7) haue no warrant to receiue an 7
extraordinarie Sacrament, but that **Rom. 4.**
which is administred, by ignorant mi-
nisters is an extraordinarie sacrament,
if it

if it be any. (Because according vnto
 the ordinance of God, a preacher is
 onely to deliuer the same,) therefore
 wee haue no warrant to receiue it.
 And what dare we vndertake without
 warrāt from the Lords mouth. Belike
 then will some man say, that is no sa-
 crament which hath bene administred
 by these who were not preachers, and
 so the most nowe liuing in this age,
 are either not Baptised, or must be re-
 baptised. The disgrace that is brought
 vpon the cause, as though it went a-
 bout to enforce rebaptisation, is easi-
 ly wiped away. For the action perfor-
 med is not denied to be a sacrament:
 Though it were yet none ought to be
 rebaptised. First, wee are already
 receiued into the boosome of the
 church, and acknowledged to haue
 the seale of the couenaut, in as mu-
 ch as we were once offered and receiued
 into the nomber of the godly, by the
 outward element, though corruptly.
 To what end then shou'd Baptisme
 serue vs againe. 2 The absolute neces-
 sitie of Baptisme to saluation by this
 means

meanes might seeme to bee mainteined. Thirdly, least we should seeme to agree with the hereticall Katabaptistes. Fourthly, other churches haue not publikely decided the cause. Fifthly, that the practise should not inforce them to bee rebaptised, which haue bene already baptised, by such as had commission from the Lord to deale in those mysteries. Lastly, They who (being now in the age of discretion) haue bin baptised by Idoll ministers, are either called or not called to saluation. If called, why should they be rebaptised, seing already they haue bin partakers of the outward element, and accounted in the number of Christians. If not caled, neither should they be baptised vntill they declared by their workes that they were Gods children. Concerning the controuersie then, whether the element administred by an ignorant man, be a Sacrament, being once deliuered, I would wish all men in modestie to abstaine from so vnghodly a iarre, because it tendeth not to edification, and it is not the poynt,

H

it is

it is not the question: A private communion ministered to one alone may be a sacrament. What then, are men to receive alone at home being sicke. No for it is a full breach of Gods institution. In like sort Baptisme, or the Lords supper administered by a dumb minister, may be a sacrament, is it therefore lawfull to receive it. In no wise, Because it is a signe, & that is sufficient to terrifie any from the action. It hath bene before conuinc'd for a sinne, and againe is thus proued to be no lesse.

8. It (8) is a signe either to receive the Sacramentes at the handes of private men, or to testifie those to be ministers, vnto whom the Lorde hath denied that function. But they that communicate with dumbe ministers, commit either of these finnes. If they say they doe not receive at private mens handes, then they testifie them to be ministers, and so are founde to gaine saye the Lord. For they say readers be ministers, the Lord sayth no. Whether shall we belecue? Thus the Lord saith no, and proueth it no, it is thus proued.

He saith that there is no minister * but * Mar. 28.
 a preaching minister by his institution. Mar. 16. 10.
 If it be thought otherwise, it must 1. Cor. 3.
 be proued that the Lord in his worde 7. 1. Pet. 4.
 hath ordained (else the confusion that 10. Rom.
 euery private man may administer the
 sacraments must ensue) two sorts of mi-
 nisters to deliuer the scales of salua-
 tion, the one preachers, the other, not
 able to preach. Shew an vnpreaching
 minister out of the worde, and I will
 yeeld. Out of this reason many argu-
 ments might be drawen, As first that
 readers (9) are not ministers of sal- 9
 uation, and therefore ought not to 1. Cor. 21
 deale with the scales thereof. Secondly Rom. 10.
 they cannot (10) increase our vni- 14. 1. Pet. 2.
 on with Christ. Thirdly, are of the fel- 5. & 2. 22.
 lices. Ministers, (11) of damnation only, 10
 because that keeping men from the II
 foode of life, they starue them, and so
 worke their damnation with many o-
 ther which I omit yf I sawe these follow-
 ing. We neither (12) ought to receiue 12
 at their handes, neither ought they to
 deliuer the sacramentes vnto vs, who
 haue not power by vertue of their po-
 blike

blike ministerie to engraft an infidell
 into Christ. But readers haue not this
 power. For by vertue of the publike
 ministerie this is the proper worke of
 Rom. 10. a preacher, therefore they neither
 14. ought to deliuer the Sacraments vnto
 vs, neither ought we to communicate
 13 with the. Further, (13) they that come
 to a publike minister rather then to a
 private man for the scales of saluatiō,
 either profanely consider not what
 they doe, or professe that they woulde
 haue the assurance of no other salua-
 tion, and no other Christ, then of that
 Christ and that saluation, whereof he
 that administreth hath warrant from
 the Lord to assure them off. This war-
 rant because readers haue not,
 it followeth that, in communicating
 with the, men either profanely consi-
 der not what they do, or make choise
 of a false Christ, and a deceivable sal-
 uation. Because they will haue no o-
 ther Christ, and no other saluation
 then that Christ, and that saluation,
 the scales whereof ignorant ministers
 haue cōmission from the Lord to deli-
 uer,

uer, which in deede is no Christ and no saluation. Lastly (14) where as by Baptisme I am ioyned vnto the societie of Christians, I declare therby that if ther be no saluatiō to be had among thē, I will not be saued, but am content to be a castaway for euer. Nowe alacke if he that administreth, hath no warrāt to receiue mee into this companie, what comfort can I haue by that action. Though the Lorde in mercie make it an authenticall Sacrament, I could be assured of no such thing. My good brethren, consider therefore what you doe in permitting your children to be baptised by your dumbe mynisters, consider what you doe in receiuing the Lordes supper, at their handes. Would you haue your children ingrafted into (your selues assured off,) no other Christ then these your simple readers can lay open. If you would, aduēture no more to deale with thē. Of a truth my brethrē your sinn hath bene already vnmeasurably great. Repent, repent, & that betimes. Fall downe before the Lorde, desire

him to forgiue you; And sinne no more
 in this execrable profanatiō of Gods
 holy mysteries I labor to haue true Pas-
 stors placed ouer you, and rest not vntil
 you haue brought this to passe. In the
 meane time carie your childrē a 1000.
 myles to a true minister of God to
 be Baptised, rather then offer them
 vnto your hierlings. Yea if you cannot
 when you haue done all you can, get
 baptisme without the breach of Gods
 institution (as God bee thanked you
 may vnder her Maiestie) leaue them
 vn baptised. An intollerable speach
 (will some say) in this age. Impudent
 and vngodly age, wherein to affirme,
 that it is not lawefull to breake the
 lawe of the eternall, is thought intol-
 I lerable: is it not not proued a (1) sinne
 to cōmunicate with our wicked blind
 pastors, and hath this age any pen-
 2 sation to sinne. Hhuzzah (2) should
 not haue offended, for not vpholding
 the arke, although the same had bene
 broken to shiuers, where as the verie
 touching of it contrarie to the com-
 mandement of God, euen to stay it
 from

2. Sam. 6.

7.8.

Nomb. 4.

15.

from falling, cost him his life. And shall
 we escape if we breake Gods holy in-
 stitution in the Baptisme of our chil-
 dren, assuredly noe. To (3) omittē a 3
 sione is no sinne, and therefore to
 omittē baptisme, if it cannot be got-
 ten without sinne is lawfull. It (4) is 4
 not the omission, but the carelesse
 and negligent seeking (offend not this
 way in any case) or the wilfull and
 vtter contempt of Baptisme, that dis-
 pleaseth the Lord. The Israelites (5) 5
 should haue sinned in offering *sacrifice * Deut. 12
 out of Ierusalem, and therefore all the 5 4.
 time of their captiuitie in Babilon, 1. King. 8
 they would be without that comfort 29.
 of their faith rather then offend. So
 ought wee rather to want the Sacra-
 ments, then sinne by enioyning of
 them. Your honout is cited in this
 place my Lord before Gods tribunall
 seate, and charged in the name of the
 eternall and mightie God, as you shall
 answer at the dreadfull day of iudge-
 ment, that you suffer not his holy my-
 steries any more to bee profaned,
 where your authoritie may withstand
 the

the same. A worde of your mouth might restrayne the flood of this pollution. The Lord giue you a feeling and an vnderstanding heart. Remember the godly rulers and noble men that haue bin before you, Moses, Iehoshuah, Dauid, Salomon, Iehosaphat, Hezekiah, Ioshiah, Hebedmelech, Nehemiah with the rest, who nowe rest with the Lorde. Fall downe before your God with Moses, and say, O this people haue sinned a great sinne, in liuing all this while without the worde preached, in suffering their children to be baptised of ignorant mynisters, therefore now wilt thou pardon their sinne, and now I beseech thee, let the power of my Lord appeare, as thou hast said Ichouah is slow to anger, &c. be mercifull I beseech thee, vnto this People, &c. and the Lorde I trust will answer your honor as he did Moses, I haue pardoned them according vnto thy request. Blessed, yea ten thousand times blessed, were your people if you made such a prayer for them, and receiued such an answer,

Well

Exod. 32.

31.32.

Well, the condicion of my dcere
 countrey being thus fearefull before
 the Lord, and damnable in the sight of
 the worlde, what is now to be done
 that it may be bettered. Verily this,
 procure you the word preached, for
 your selues and obay the same, or els
 woe worth you, woe worth you, I saye
 Magistrates, gentlemē, ministers, and
 people, for otherwise you reiect Iesus
 Christ, and wil not haue him to raigne
 ouer you. I haue set downe the onely
 ordinarie way to saluation, the Lorde,
 for the maintenance of the estate of
 any of you, will not finde an other
 though he may. Therefore enter into
 this or be damned. For shall the hi-
 ghest make new decrees, because the
 sonne of the clay, dust and ashes, base
 and contemptible man, will not tread
 the old and auncient pathes? No, must
 you not only haue the word, but obey
 it in euery point, & shew by your good
 works, that in deed it hath bene sown
 among you. Therefore, if you meane to
 be like the commō professors of these
 dayes, who couenant before hand with
 the Lorde, that their pride and estate

must be maintained whatsoeuer hee requireth : who are more busse to wonder at other mens infirmities then to beate down their owne sinnes, who will not diminish one iot of their horrible couetousnesse, and oppressing of their tenants, loose one gnye of their whorish pompe, and more than curtisanlike brauerie, though the truth should in the meane time bee gored through with slanders, presume not once to open your mouthes for the word preached, vnlesse you would aggravate your owne damnation. For assure your selues hereof, that the popish idolaters the Atheists, and swinish Epicures of these dayes, who haue bidden battell vnto all religion and honesty, shall feele of the fierce wrath of God in the life to come, but as for the mocke Gods, I meane the common protestants of this age, who thinke they do a meritorious worke, because they entertaine the word in their families, yea do not expell the same out of the places where they haue ought to doe, woe be vnto them, for they shalbe like Corazin, they shalbe like Bethsaida, they

they shall be like Capernaum. The worde preached you see you must haue, liue according vnto it you must, serue the Lord as he willeth, in euerie point you must, or looke for euer in your owne confusio. Difficulties in this case must not be alledged, for if you seeke the Lord with a sure purpose to serue him, he hath made a promise to be founde of you, Pro. 2. 16. Away the with those speaches, how can we be provided of preaching. Our livings are improprietied, possessed by swine, as nonresidents and hjerlings. Come by it as you can, you shall go to hell vnles you haue it. A goodly matter, Is there no way to remoue these beastes, by supplication to hir Maiestie, &c, and to place better in their steede. In deepe you will seeke none, be it you cannot remoue the. Can you bestowe no more to be instructed, in the way of life, then that which law hath alreadye allienated from your possessions. You neuer made account of your tythes, as of your owne. For shame bestow something that is yours, to haue saluation made knowne vnto you. Conferme not the grace of God

offered vnto you in these daies of your
peace. For if you refuse to come vnto
the Lord when he calleth, behold your
anwere when you call for mercy at
his handes; Prouer. i. 24. 30. There is
a time of repentance in deede, but that
is limited according vnto the Lordes
will and not mans.

What shoulde I take the paines to
shew how ministers, and their liuings
may be prouided for in Wales: Seeing
I see none ready as yet to entertaine
the worde, and that which hath bene
done heretofore in this point, is not
practised. When any are willing to en-
ertaine counsel for this matter, I doubt
not, but it wilbe an ealie cosuetation.
Not to do in some place what may be
done, because euerie place cannot be
furnished with learned ministers, and
their liuings is but to deride the Lorde
to his face, and delude his people of
their saluation. The inhabitants
of the cite Thasus, being besieged
by the Athenians, made a lawe that
whosoever would motion a peace to
be concluded with the enemy, shoulde
die the death. Their cite began to be
distres-

distressed, the people to perishe, both
 with the sword and famine. Hegetori-
 des a citizen, pitying the estate of his
 coutrie, took an halter about his neck,
 came into the iudgement place Spake.
 My masters, deale with me as you wil,
 but in any case make peace with the
 Athemians, that my coutry may be sa-
 ued by my death. My case is like this
 mans. I know not my daunger in wri-
 ting these things. I see you my deere
 and native countrey perish, it pitieth
 me. I come with the rope about my
 necke to saue you, how soeuer it goeth
 with me, I labour that you may haue
 the Gospell preached among you,
 though it cost my life. I think it wel be-
 stowed. And seeing I seek nothing here-
 by but the glorie of God & your salua-
 tion, what deuels wil be so shamelesse
 as to molest me for this worke, and
 hinder the word preached. If any such
 shal be found, I wish them to consider
 before they deale with mee what the
 Apostle setteth down, concerning the
 persecutors of those that seeke for
 preaching, and the hinderers thereof,
 namely, that they please not God, and

1. Thes. 2.

15.

are euen contrarie vnto all men, and
 this their doings is a sealed writing,
 that the vengeance of God will come
 vpon them to the full. Answer it how
 they may. Be it as it wil be, my com-
 fort is the testimonie of my conscience,
 that in simplicitie and singlenesse of
 heart, not onely as in the sight of Gods
 children (vnto whose view & censure,
 this poore labour is offered) and his
 Angels, but as in the presence of Iesus
 Christ I haue behaued my selfe in this
 cause, hauing before mine eyes that I
 am one daye to yeelde an account
 vnto his maiestie, both of my good
 theauing, and also of all circumstances,
 oversight, vaine and idle words, in the
 action. But alas what can proceede from
 me, that tasteth not of the Adm, and
 the bodie of sinne which I carrie about
 With me. wherefore I haue offe-
 red either in matter or manner, let it be
 shewed, and I will with mine owne
 hands destroy that which I haue built
 amaine. Be ferie for mine oversight,
 the most zealous censurer of my selfe, &
 thanke them from my heart who shall
 admonish me of my fault. Yea but the

tractate

tractate concerning the Idol ministry,
 tendeth to stirre vp my country men,
 hir Maiesties subiectes, whereto? To
 feele in what a miserable case they are
 before God & the world, being with-
 out the word, without the true admi-
 nistration of the sacraments, and with-
 out Christes holy discipline, and in re-
 gard thereof, dutifully to entreat hir
 Maiestie, and to her honors, that it may
 be redressed? Truth. And woulde to
 God they felt it. To mislike of the ec-
 clestiaſtical gouernement nowe esta-
 blished among vs? Truth, for it is for-
 raine and Antichristian for the most
 part. To mislike of the ciuill gouerne-
 ment. That is a slander, & I dare write
 it in my forehead as a slander: But
 why should I deale in this cause more
 then others? The worthies of the lord
 before me in preaching and writing
 for a lerned ministrye haue delt here-
 in. If they had not, this is my reason.
 Though al hir Maiesties subiectes, yea
 hir faithfulllest counsellors shold cōspire
 against hir highnes, I my selfe against
 the would defend hir, and hit cause to
 the losse of my life ten thousand times.

And

And shall not I do the like seruice vnto the Lord?

Iob. 23. 21
22. 25.

To end, commending you all both honorable, worshipful, ministers and people, vnto the Lord and the word of his grace, I take my leaue of you in that exhortatiō which we rede in Iob. Acquaint your selues I pray you with the almightie, and make peace with him, thereby it shal go well with you, receiue I pray you, the lawe of his mouth, and lay vp his worde in your hearts. If you returne vnto him, you shalbe built vp, if you put iniquity far from your tabernacle, the almightie shalbe your defence, you shall make your prayer vnto him, and hee shall heare you. Christ Iesus giue them an heart to returne vnto thee, & be thou founde of them for thy mercits sake. Amen, Amen, Amen. yea come quickly Lord Iesus.

Your poore country man, who in all dutifull good will hath wholly dedicated himselfe to doe you good in the Lord. IOHN PENRY.

ERRATA.

Pag. 12 lin. 19. read imperiall. Pag. 16 lin. 18. blot out Timothees &c. and read parentes. Ephes. 4. 6. and the hearers of the lawe. Deut. 6. 7. Psal. 78. 5. 6.

An exhortation vnto the

Gouernours and people of her Maie-
ties countrie of Wales, to labour earnestly to
haue the preaching of the Gospell planted a-
mong them.

PSAL. 137.5,6.

I sh all forget thee O Ierusalem, let my right
hand forget her selfe, if I do not remember thee,
let my tong cleaue vnto the roof of my mouth:
yea, if I prefer not Ierusalem vnto my cheef ioye

2 Cor. 1.13.

For we write no other thing vnto you, then that
ye read or that you acknowledg, and I trust you
shall acknowledge vnto the end.

2 Cor 5 13. 14

For, whether we be out of our wit, we are it vn-
to God, or whether we be in our right minde, we
say it vnto you. For, that loue of Christ doth
restraine vs.

1841
The first of the year
of the year 1841
of the year 1841

1842
The first of the year
of the year 1842
of the year 1842

1843
The first of the year
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TO THE RIGHT HONORABLE
the Earle of Pembroke, Lorde Presidente of
Wales, &c. The rest of the gouernours there, and to all
the gentlemen ministers and people my brethien, the in-
habitants of wales, the true knowledge of a sauing God,
the true feeling of sinne, the full assurance of their sal-
uation in Iesus Christ, wrought by the worde preached:
with outwarde prosperitie, if the Lorde thinke it good
to them in this lyfe, and in the life to come. euerlasting
blesednesse in the kingdome of heauen, I wishe from
my soule.

HOwe many and daungerous (R.
Honourable, and beloued in the
Lord) are the wayes, whereby Satan in
this perillous and prophane age where
in we liue, carrieth hedlong into hell the
most part, euen of those amōgst whom
publicke Idolatry, & the false worship
of the true, or false god hath bene abo-
lished; it cannot be hidden or obscure
vnto any, that vouchsafeth but with a
carelesse eye to consider, the desolate
barnes of God his Church, euen
there where it might haue bene most
fruitful. And of all the delusions wher-
by the Lorde in his iust Iudgement, 1.
Thes 2. 1 I. hath geuen him power, to
be forcible in the hearts of men, none
hath bene founde more powerfull and
auayle-

auayleable then the perswasion, that
 the eternall God requireth no more at
 the handes of reasonable men, (the
 creatures) framed according to his own
 Image. Collos. 3. 10. Gen. 1. 26, & 5. 1.
 1. Cor. 11. 7. then to exempt themselves
 out of the number, of the out-ragious
 and shamles Idolaters, or at the most,
 to haue some outward forme of his
 worship, wherby they might be diser-
 ned from heathen and prophane A-
 theists; and so hope eternally to bee sa-
 ued; though they shoulde neuer come
 where the ordinarie meanes of salua-
 tion (the worde preached) doth grow:
 1. Cor. 1. 21. Rom. 10 14. Iames 1. 21.
 Ephes. 1. 13. Now, I would to God that
 among the rest of the nations vnder
 heauen, this latter perswasion had not
 taken fearefull hold vpon you my bre-
 thren the people of WALES. For how
 haue you liued now full 29 yeres, in all
 which time vnder her Maiestyes pro-
 sperous raigne, you haue not embrew-
 ed your hands with professed Idolatry:
 haue you not for the mooste part in re-
 specte of the publike seruice of God,
 con-

contented your selues with lesse then
 publike reading? and in the meane
 time do you not thinke that the Lord
 in regard of the knowledge of his wil,
 and the outwarde practise thereof, the
 obseruatiōs of his Sabboths, the right
 vse of his Sacraments, the full assurāce
 of your owne saluation, requireth no
 more at your hands? and which is most
 woetull, though you now liue in this
 palpable and grosse darknes: yet verie
 fewe or none among you, consider this
 your case, to be the verie condition of
 those, who shall neuer see Iesus Christ
 in his kingdome to their comfort, but
 the meare estate, of such as shal receiue
 their inheritance in hell fire, with the
 deuell and his angels, euen most intol-
 lerable and bitter torments for euer
 and euer, From which reprobate and ac-
 cursed estate of wofull damnation, nei-
 ther man nor angell can shewe, howe
 the whole countrey of Wales, or any
 parte thereof may be delyuered, vnlesse
 it shall please God to woorke in the
 hearts of all men there liuinge, accor-
 ding vnto their seuerall callings, and

especially in yours, R. honourable,
 and the reste in publike authoritie, or
 supplieng the place of ecclesiasticall
 gouernours, a conscience, to haue the
 woorde of reconciliation, planted a-
 mong you and your people. Which if
 you the magistrates, and gentlemen,
 shall neglect to bring to passe, you the
 bishops and ministers not regarde to
 performe, you priuate men, as a thing
 not belōging vnto you shall cōtemne:
 then be you assured, whatsoeuer you
 perswade your selues to the contrarye,
 that on the fearefull and dismall day
 of Iudgement, both the one and the
 other of you shalbe adiudged vnto e-
 uerlastinge woe and distruction, for
 the offence which cōteineth in it these
 two sinnes. First the wilfull contempt
 of that holy ordināce, by which alone
 the Lord hath appointed to conuey
 saluation vnto men, the refusall of e-
 ternall blessednesse, and consequent-
 ly, the desperate renouncing of Iesus
 Christ, and his precious merits. Se-
 condly, the odious reiecting of those
 markes, whereby in the sight of Gods
 children

children and the world, you might be knowne to bee of the number of the Lords chosen, not one wherof (beside your great contempt, contempt I say, for you may haue the word preached if you would earnestly seeke the same for ought you knowe) you leaue vndone, if you refuse to vndergoe any paines, troubles, or charges, to haue the blessed Gospel of the mightie God proclaimed among you. And first in regarde of God his ordinance, knowe this, and kowe it to practise, that if you hence forward, as hitherto you haue done, presume, to liue without the preaching of the word, you do by willful & wicked rebellion transgresse that decree, whereby the Lorde of his infinite and vnspeakable wisedome, hath ordained, to bring men vnto his kingdome. The contrary whereof, if any dare affirme, then the holie ghost demaundeth what the Lorde Iesus the glorious wisedome of God the father meant: when (I) hee ordeined Eph. 1 4. 11. 12. 13. pastors and teachers to continue in his church, for the gathering

ring together of the saints, the worke of the minsterie, the edification of the body of Christ, euen vntil we al meete together, in the vnitie of faith and knowledg of the son of God, vnto a perfite mā, vnto the measure of the age of the fulnes of Christ. Would any of you blotte him selfe out of the catalogue of those that are saintes? would any of you dismember him selfe from our head Christe Iesus? I hope not, then as sure as God liueth, you can not be priuiledged from continuing vnder those, whome the Lorde hath appointed for that worke, vntill such time as you be growen vnto that measure of faith, and knowledge, where-
 2 vnto nothing may bee added (2) can you bee made saintes? can you bee made members, of Christ? (which you must needs be 1. Corr. 11. 1. 1 Corr. 10. 2. Ephe: 1. 1. and 4. 7. 1. Cor. 5. 16. or else you can haue no inheritance among them that are sanctified. Act. 20. 23. but bee excluded out of the citie of God, amongst dogs, the eues, murderers, and inchanters, Reue. 22. 15.)
 if you

if you bee not wrought vpon by their hands, whom the Lord hath sanctified vnto that office. I am bold therefore in the cause of Gods honour, and of your owne saluation to intreate you, as you meane to haue any fellowship, and communion in heauen with the blessed sainctes and angels, as you entende to haue any part in that kingdome, which the Lord Iesus hath purchased with his owne blood, as you would haue any interest in him, & his sacred passions: that while you haue time, you labour with might and maine, to prouide your selues of the meanes wherby you may be translated out of the kingdome of darknesse, wherein you now line, vnto the blessed possession of sweete Tision, the citie of the liuing God. In which cause, if your endeouours, will bee colde and backward, I pronounce vnto you, that you shall as surelie perrish, and be damned, as the turkes, heathens, or any other Idolaters, who cannot abide the name of Iesus Christ. Be afraid therefore, as the Apostle to the

Hebr. 4. 1. admonisheth you least by
 for-saking the oportunitie of beeing
 saued, which at this day is offered vn-
 to you, you be deprived of your salua-
 tion. How shall you be able to beare
 it, when in the day of vengeance, you
 shall see your selues arraigned of high
 treason, before Gods tribunall seate,
 for reiecting the pardon he offereth in
 Christ Iesus vnto you, would you but
 vouchsafe, to seeke the same in the
 word preached? In the word preached
 • I say, for if you wil embrace Christ, and
 haue pardō of your sinnes by his pas-
 sions, you must haue that brought to
 passe by preaching. Christ I graunt
 may bee otherwise taught, but as the
 Apostle saith, Ephe. 4. 2 I. not as the
 truth is in Iesus, and therefore with-
 out comfort, and without saluation.
 The smal reckoning my brethren, that
 hetherto you haue made of Christ tru-
 ly taught vnto you, testifieth vnto
 your faces, that you haue not knowen
 the Lord, Iere. 4. 22. that you are foo-
 lish children, wise you may be to doe
 euill, but to do wel you haue no know-
 ledge

ledge as saith the Prophet . Yea it testifieth that you declare your sinnes as Sodom and hide them not, and out of all doubt it will bring woe vnto your soules, Esai. 3.9. vnlesse you haue preaching, for yon haue rewarded euil vnto your selues. For Christ his sake then for your owne felicities sake, acknowledge in the practise of your liues that the Lord hath tied, the foode of vnderstanding, and knowledge vnto the mouthes of those pastors, Ier. 3. 15 Who at the least in regarde of giftes, are according vnto his own hart. The Apostle proclaimeth, vnto the Colos. 1. 20. 21. that as it was the good will, pleasure and decree, of the eternall to reconcile all men vnto him selfe by Iesus Christ: so he neuer purposed to make this reconciliation knowne vnto none but by the woord preached, verse 23. 28. He telleth (5) vs in manie places, Rom. 16. 25. 1. Tim. 3. 16. 1. Cor. 2. 7. that saluation is a myserie, and so of necessitie must haue some wider opening then the wethered hands of bare readers can reach vnto (6) Blessed (6)

- sed Peter sheweth in plaine woordes,
 that our newe birth can no waies be
 wrought in vs, but by the word prea-
 (7) ched, 1. Pet. 1. 21. Those great and (7)
 hidden secrets, which the verie Pro-
 phets them selues could not attaine
 vnto without great inquirie, 1. Pet. 1.
 10. can be made knowē vnto you, be-
 like contrarie vnto the expresse word
 of the holie Ghost, ver. 12. by those
 who can not preach the Gospell. In
 (8) what (8) a desperate case then is my
 deare countrie, the place of the sepul-
 chers, of my fathers, Neh. 1. Who ho-
 peth for saluatiō, and hath no meanes
 to be brought into the knowledge of
 the truth, 1. Timo. 24. by the publike
 ministerie. And what a publike ministe-
 rie or miserie rather is that, in whose
 handes saluation is not, because the
 knowledge of the truth, is not in their
 (9) handes. Ieroboam (9) would thou
 haddest againe thy vnlerned priests,
 2. Cro. 13. 9. For it is out of controuer-
 sie, that they are fit to be the ministers
 onlie of thē that would haue no God,
 2. Cro 15. 3. but we would haue Ieho-
 uah

uah for our God, and serue him. Timotheus (10) to the ende he might be (10)
 made more fit to call men to saluatiō,
 was commanded to take heede vnto
 himselfe, and vnto learning, and to
 continue therein, 1. Timo. 4. 13. 15. 16.
 But our ministers, if they can reade, are
 able without anie farther learning to
 make saluation knowen vnto vs. Is
 reading (11) the waie whereby the (11)
 Lord will bestow vpon men the spirit
 of wisdom, and reuelation, through
 his knowledge, Ephe. 2. 17. No, no, (12)
 (12) Downe therefore vnto hell with
 that doctrine whence it sprang, and is-
 sued, that seeketh saluation vnto men
 by reading of that which cannot bee
 vnderstoode, without an expounder,
 Acts. 8. 30. 31. And here I would (13) (13)
 knowe of you which so long haue cō-
 tented your selues with bare reading,
 whether for the space of nine & twen-
 tie yeares complet, you haue either
 felt in your selues, or percciued in o-
 thers, the woord to haue beene so
 powerfull as it is said to be, Heb. 4. 12.
 If you haue not, be you assured that it

is not the worde, wherof the Apostle
 speket in that place, which worketh
 those effects in some of the hearers, ei-
 ther vnto death or vnto life, For the
 word of God is liuelie, as he there set-
 teth down and mightie in operation;
 and sharper then anie two edged
 sword, and entreth through, euen to
 the deuiding asunder of the soule, and
 the spirit, and of the ioints, and the
 marow, and is a discerner of the
 thoughts, and the entents of the hart,
 Besides, that wofull experience shew-
 eth, that the spirit of God, meaneth
 not the worde red in this place, the
 second verse of the chapter, euidentlie
 conuinceth that it must needs be the
 word preached, vnto whom these im-
 perfect titles, as I may say are ascribed.
 But saie the holie ghost what it will
 saie: the people of Wales, had rather
 be lims of the deuel, to be eueralting-
 lie destroied, then labour to haue the
 worde, that by meanes thereof they
 (14) might be made the mēbers of Christ,
 and so eternallie saued. Though (14)
 the ordinance of God bee to deuide
 the

the word aright, 2. Tim. 2. 15. vnto the
 feuerall vse of the hearers, though (15) (15)
 saluation be a thing that must be ler-
 ned, euen of them who can reade: Col.
 15. 7. our reading Baalites, scant able
 to reade, (16) though the declaration (16)
 of the same be such a thing as euerie
 Christian who can reade well and di-
 stinctlie, is not able to perfourme,
 1. Timo. 5. 22. Ephes. 4. 7. 11. (17) and (17)
 such a thing, as proceedeth not from
 anie gift of nature in vs, Rom. 12. 3. 77.
 Ephes. 3. 8. 1. Cor. 3. 21. 3. 10. Heb. 6. 4.
 reading a naturall gift (18) though it (18)
 be a labour to be ouer anie people in
 the Lord, 1. Cor. 3. 9. Thes. 5. 12. Tim.
 5. 17. a labour, (19) so admirable, as (19)
 the Apostle in the admiration therof,
 crieth out, who is fit for these things?
 2. Cor. 2. 16. reading a worke of small
 labour and lesse wonder: yet you my
 dere contriemen, will rather aduenture
 the blood of your selues, (cruel & fro-
 sen securitie) then giue eare vnto that
 great saluation which first was prea-
 ched by the Lord himselfe, Heb. 2. 3.
 Eph. 2. 17. and can be made ordina-
 rilie

- rilie known vnto no nation vnder
 (20) heauen but by (20) preaching, Ro. 10.
 (21) 14. how can the waie of saluation (21)
 bee made known vnto you by those
 that are not able to compare spiritual
 things with spirituall, 1. Cor. 2. 13. O
 Lord, hast thou euer giuen them anie
 allowance to be thy ministers, whose
 lips neuer preserued knowledge, Mat.
 2. 7. and dare we gaine saie thee to thy
 face in admitting them. Furiouse mad-
 (22) nes (22) to thinke that our readers
 according to the Canon of the worde,
 haue the message of saluation in their
 handes, where as they haue no more
 fitness to declare the same, in regard of
 sufficientie, the a verie Panim Turke,
 (23) or Iewe, which denieth and desieth
 Christ Iesus, may well enough haue, if
 he can read English or welsh. A thing
 to bee astonied at, euen among the
 worshippers of heathen gods, that
 the religion of Christiās, and the wor-
 shipp of the God that made heauen
 and earth, shoulde not haue in it so
 much as one myserie, whose secrecie
 euen in regarde of knowledge, might
 disable

disable one that neuer heard of true
 religion to bee a publique minister
 thereof, O earth couer this our sinne,
 O heauen cōceale it, least in the wrath
 and anger of God, hel requite it. What
 wordes shall I vse to make this sinke
 deeplie into your honors heart; and
 into the hearts of others whom it con-
 cerneth, namelie that the great God,
 the mightie and ferefull Lord, hath a
 great and a bloudie recconing with
 England and Wales, and the gouer-
 nours of them, because the offscouring
 of all contempt, and derision, are per-
 mitted to reprefēt his place, & parson
 among vs. As sure as the Lord liueth,
 this sinne shall neuer bee unpunished,
 vnlesse betimes you repent, and be-
 times redresse this sacriledge, by pla-
 cing those ouer vs, who may trulie say
 of them selues. Nowe then are we em-
 bassadours for Christ, as though God
 did beseech you through vs, we praie
 you in Christ his steade, that you bee
 reconciled vnto God, 2. Cor. 5. 20. He
 ought not (23) to bee a minister that (23)
 hath not this commission, yea and
 C doth

doth not faithfullie execute the same, whatsoeuer vngodlie men babble to the contrarie. The reason which out of their darke and deuclish vnderstanding, they haue framed for the confirmation of their error, which is that the Apostles in deede were commanded to preach the Gospell, but our ministers are to do no more then reade, that which they preached shall bee vouchsafed, a large confutation when my former reasons, whereof I haue inserted aboue a score, to prooue that our reders be no ministers, are answered. In the meane time I vse this argument against this leproous error. First

- (24) *parents* (24) the basest publique readers ought to haue more in them then Timothees hearers, who though simple, and vnlearned, yet had the burthen of teaching others, laid vpon them, (not by reading, for it may be they could not do it, and a sauage Canibal that could reade, might well enough instruct others, in that which could bee made knowne by reading.) And will our (25) Curates reiect it? Secondly (25) re-
ding

ding is not that wholsome doctrine,
 wherof the Apostle speaketh, 2. Timo.
 4.3. which euerie minister is bound
 to deliuer vnto the hearers, proued
 bicause there was neuer anie profes-
 sing religion in anie age, who could
 not well abide the woord read, so that
 there were nothing gathered out of
 the same, contrarie to their iudge-
 ments or affections, where as the A-
 postle saith, it should come to passe
 that me wold not abide the wholsom
 doctrine, spoken of in that place. I dis-
 daine to refell the obiection that the
 Apostle should meane either the olde
 heretiques, who denied some part of
 the word, or the antichristian Papists,
 who forbad the word to be read vnto
 the people in a vulgar tongue. (26) (26)
 Thirdly, all me in what age soeuer they
 liue, haue as much neede of teaching,
 as thei who liued in the Apostles time,
 bicause all are borne citizens of the
 kingdome of darkenesse, and cannot
 bee brought into the kingdome of
 Christ by anie other instrument then
 the word preached, Collo. 1. 13. 23.

- (27) And the root of (27) corruption euen in the regenerate, bringeth forth buds like it selfe, which must be cut of by the word preached, I doe not denie, nay I knowe it is warranted, that the word should be read in the Congregation of Gods children, Acts 13. 15. 17. Nehe. 8. 2. but that he should bee taken as a publike minister that hath no other gift, that I detest, that I abhorre, because I knowe the Lorde accounteth it for no better then swines bloud, the cutting off of a dogges hed, the blessing of an Idoll, or the killing of a man, in his sight, Isa. 66. 3. Lastly,
- (28) the word red, is the (28) same vnto all, where as the foode of eternal life must bee made milke vnto the weake and tender, and strong meate vnto them which are capable thereof. But woe is me, be the word red as grosse as may be, my cuntrymen (lamentable and wofull delusion) thinke it enough for them to swallow that which containeth in it the foode of the soule, though in their stomakes it shoulde turne into starke Iron. A few Psalmes,
- (29)

(19) a fewe praiers, with one chapter (2
of the new Testament in Welsh (for
the old neuer spake welsh in our daies,
though to my comfort, I vnderstande
it is all readie to be printed) most pitt-
fullie euel red of the reder, and not vn-
derstood of one amongst tenne of the
hearers, is that meanes belike wherby
the Lord hath decreed to make cleare
vnto al men, in Wales, what the felow-
ship is of the misterie, which from the
beginning of the world hath bin had
in God, Ephe. 3.9. These be the only
visions that our Prophets haue tolde
vs of, for the most part, Oh that the
Prophet Ieremie, or some man indued
with his spirit, were now liuing, to
raise that complainte of vs and our
countrie, which he tooke against Ie-
rusalem, and the people of his daies,
Lam. 2. 13. 14. What thing shal I take to
witness for thee, what shall I com-
pare to thee O daughter Ierusalem?
what shall I liken to thee that I may
comfort thee O virgine, daughter
Tijon? for thy breach is great like the
sea, who can heale thee? thy Prophets
haue

haue looked out vaine and foolish things for thee, they haue not discovered thine iniquitie to turne away thy captiuitie, but haue looked out for thee burdensome prophesies and causes of banishment. Doubtlesse I know not howe our state might better bee disciphered. For the woords of the Lord are found true in vs, ifeuer in anie people, the leaders of my people cause them to erre, and they that are led by them are deceiued, and questionlesse, it may be trulie saide of vs, my people delight therein. Iere. 5. 31. And for as much as men liuing without the woord preached, thinke themselves in a tollerable estate before the Lord, I would knowe whether they may hope for eternal life, which profess not the true religion in that sort alone as the Lord would haue the same professed; the answere wil be they canot. Again I would know whether ther be anie more true religions, that is waies to serue God aright, and so to come by saluation then one. It will be answered no: and concerning saluation it is

it is manifest that there neither is nor hath bene, anie more waies since the beginning of the world but Christ, alone, as it is set downe in expresse wordes, Iohn. 15. 6. I am the waie the truth and the life, no man cometh to the father but by me. Neither is there saluation in anie other, for among me there is giuen no name vnder heauen whereby we must be saued, but onelie the name of Christ Iesus, as Peter testifieth, Acts. 4. 12. I demand also whether this way both for the substance and maner of Gods seruice, be not set downe in the word of God alone, and not els where to be found? It will not be denied I trowe, I am sure it cannot. For if either the substance, or maner of Gods seruice, swarue from the Lords will reuealed in his word, who knoweth whether it be allowable in his sight or no, and therefore who will aduenture to offer it vnto him? These things being thus set downe, I affirme that this one onelie true religion was neuer publiquely professed, this one onelie waie to saluation, neuer ordinarilie

narilie attained vnto since the beginning of the world vnto this daie, but by the word preached. And it will neuer be otherwise while the world standeth. Enquire now of the daies of heauen that are past, which were before you, since the day that Adam fel from his integritie, demande from the one ende of the heauen vnto the other, & all with one consent wil answere that from Adam vnto Noach, from Noach Moses, from Moses vnto Iesus Christ, from his blessed appearing in the flesh vnto this present howre, no face of a true Church apparant, without preaching, no ordinarie saluation without preaching, and this decree shall neuer be chaunged. Looke these places of Scripture, Gen. 3. 15. Iud. 14. Gen. 4. 26 & 5. 22. Heb. 11. 5. 6. 2. Pet. 2. 5. Heb. 11. 2. 1. Pet. 3. 19. 20. Gen. 9. 27. compared with 11. 10. & 14. 18. Heb. 7. 1. 8. Gal. 3. 8. 6. 9. Rom. 4. 3. Hebr. 11. the whole chap. Gen 45. 6. & 12. 12. & 17. 9. & 18. 19. Heb. 12. 17. Gen. 48. 49. the two whole cha. & 50. 24. 25. Exo. 3. 7. Acts. 7. 20. Heb. 11. 23. Iob. 33. 23. 24. Deut:

24. Deut. 33. 9. 10. Mal. 2. 5. 7. Nehem
 8. 4. 8. Hezr. 7. 2. 5. Heb. 4. 2. Psal. 95
 7. 8. & 78. 5. 6. Act. 15. 21. & 3. 22. Deu.
 18. 15. Heb. 1. 1. 2. Iud. 1. 5. 1. Cor. 1. 21.
 Ephe. 4. 11. Rom. 10. 14. I doe not
 denie but that the Lord may if he will,
 saue those who neuer heard or shall
 heare Sermon in all their liues. But
 wretches as we are, what is that to vs?
 we haue no warrant to hope for anie
 such, saluation, Nay if any will pre-
 sume that they may come into heauen,
 and not submit them selues vnto the
 voice of the preacher, I dare tell them,
 were they the greatest potentates vn-
 der heauen, that they shal neuer be sa-
 ued. I would to God then my brethren
 that as manie of you, as liue this daie,
 where as there is no preaching, could
 consider in what an hopelesse condi-
 tion you liue. I knowe you feele not
 your owne miserie, if you did, you
 would not continue in it to gaine a
 thousand worldes. Although it would
 be the iote of my soule to see you in
 the waie to heauen, wherein now you
 are not; yet it will not be the losse of

D

a but-

a button vnto me, though you should
all of you go to hell, and therefore
whatsoever I write, it is done in good
 wil towards you, of loue, and compas-
 sion towards your miserie. Deceiue
 not your selues then, ye are not in the
 estate of saluation, hauing neuer en-
 joyed the word. O you are in hell, la-
 bour to come out, in the shadowe of
 death, seeke for the sunne of righte-
 ousnesse to shine vppon you. I will
 pawne my soule that you are heires of
perdition, and shall surely go to hell,
 for ought anie man knoweth, valesse
 you be otherwise taught then hether-
 to you haue bin, Verely the deucl him-
 selfe may as well hope to be saued as
 you can. who neuer sawe the beutie of
 their feere that bring saluation, God
 will not be mocked at your hands. Are
 you not reasonable men? haue you not
 soules to be saued? would you not be
 shrouded from euerlasting woe vnder
 the winges of Iesus Christ? why then
 strue you not for the word preached?
 If the Lord should sommon you at this
 houre before his iudgement seat, haue
 you

you haue any thing to shewe why hee
 may not proceed against you with the
 sentence of iustice, in pursuing you with
 his eternall curse for the breach of his
 lawe? what will you answere for your
 selues, when in deede you shalbe ar-
 raiined before God and his Angels,
 for contemning the worde preached.
 I speake now vnto the Gentlemen &
 people of Wales, will you pleade that
 the fault was not in you? because you
 haue bene deceived by those, whome
 the Lorde in his iust iudgement hath
 raised vp to obscure the light of his
 Gospell in this our age, I meane the
 rackmasters and tormenters of Gods
 blessed worde, who laying the same
 vpon the racke, haue constrained it to
 confesse what it neuer ment, as either
 that reading is preaching, (which is
 senselesse) or that men may bee saued
 without preaching, which is deuclish.
 This will not serue the turne. Will you
 protest that you would gladlie haue
 had preaching? It is not so. For you
 neuer as yet opened your mouths for
 the same. And now being stirred ther-

vnto, it shall appeare what litle recko-
 ning you make thereof, by your care-
 lesse enterprises that way. One thing
 more I will saie, that for anie meanes
 you haue to be saued in the most con-
 gregations in Wales, you shalbe fier-
 brandes of hell. Let the magistrates in
 the meane time see how well the Lord
 is serued vnder their gouernment. See
 you vnto this my Lord, or els the curse
 of God will light vppon you for your
 carelesnes in this point. Hath the Lord
 called you to bee Lorde President of
 wales vnder her maiestie, to thend you
 should sit still, whē you see your people
 runne vnto hell, and the Lord so nota-
 blie dishonored vnder your gouerne-
 ment? The estate of Wales not being
 amended by your meanes, the poore
 people shall die in their sinnes and bee
 damned, but their blood will the Lord
 require at your hands,. If you saie it
 lieth not in you to build vp our brea-
 ches, or that you are otherwise em-
 ployed, & so cannot entend this work,
 that which a scellie old woman replied
 vpon Philip king of Macedonie shall
 be

be your answer. She cried for iustice
 at the kings haude, and that hir cause
 might be heard, the king aunfwered
 that he was not at leisure. No quoth
 she, then be not my king. So my Lord,
 with reuerence be it spoken vnto your
 honour, if it lie not in you to bring
 Wales vnto the knowledge of God,
 or if your leisure will not serue thereto,
 then be not the Lord President therof.
 That it essentiallie belongeth vnto
 your calling to see all within Wales
 taught by the worde preached, is pro-
 ued, by reason that you are gouernor
 ouer all. For you ought to acknow-
 ledge your selfe ruler ouer none, that
 doe not subiect them selues at least
 outwardlie vnto true religiō. Because
 that all whosoever at vnder anie mans
 iurisdiction, ought to keepe * the Sab-
 both. So that if anie Turke, Papist, or
 other Pagan Idolatour remaine in any
 our cities or townes, he ought to bee
 compelled to conforme himselfe to the
 ourward seruice of the true God, or
 expelled. This is shewed by the prac-
 tise of Nehemias. Nowe it is a cleare

*Exo. 20.
 10. & 12.
 48. 49.
 Nomb. 9.
 19.

case, that no people can keepe the Sabbath, hauing not among them the exercises required by the Lord, to be practised on the Sabbath. And what exercises of the Sabbath can there be there, where the worde preached is wanting. Gouvernours my Lord most gouerne vnder God. They haue no allowance to be rulers where the Lord is not serued, where hee hath no acknowledgement of superioritie, there man hath no commission from him to beare rule. Sathan hath a kingdome my Lord where Christ ruleth not. And dare you be Sathans liuetenant? Doe you make no conscience to be regent, where the scepter of Christes worde beareth no swaie? especiallie not laboring by all meanes possible, that it may haue the authoritie. It hath pleased God to send the worde into your Honors familie. If you would declare vnto the world (which thing you ought to be carefull off) that the power of the worde hath touched your verie soule with a conscience to serue your God, you can neuer do this as long as you

Consider
Psal. 2. &
101. 7. 8.

you haue no care that the Lord be glorified in as manie as he hath committed vnder your gouernement. You are here diligentlie to take heede then, least you deceiue your heart in perswading it of the Lords fauour towards you, if he hath not made it carefull to builde vp the ruines of Ierusalem. Hereby also all the magistrates vnder the sunne maie vnderstand, that howsoeuer they mainteine the truth of Religion, yet they haue flatlie denied the power of godlines, vnlesse they seriouslie endeouour to draw their subiectes out of the snares of blindness and ignorance. They are further to knowe, that the Lord requireth the verie same things at their hands, as a demonstration of their loue towardes him, which he did of * Peter. Howbe- Ihon. 21.
 it, in an other maner. Saying, magi- 15. 16.
 strates loue you me? Then see that all the people committed to your charge be fed with knowledge. Magistrates loue you me? then traine vp your people in my feare, Magistrates loue you me? then take heede that I be rightly hono-

honored of your people. The truth of the things here set downe concerning the magistrates dutie, being as stable as the heavens them selues, it shalbe your honors part to answer the Lord no otherwise then by the execution of those things which he hath so necessarilie and fatalle laid vpon your shoulders: way them good my Lord, & let not another yeare of your presidentship passe ouer your head, before Wales of a daughter of wrath, be made an heire of mercie and fauour, which the Lord graunt.

I am nowe to come vnto our Bishops, and the rest, that supplie the place of ministers in Wales, who inas much as they are the verie grounde worke of this our miserable cōfution, must not thinke much to haue the words of the holie Prophets in times past spoken against their predecessors, the wicked priest and Leuites, applied vnto them. But in this place being fallen into this iangling and prating age of the worlde wherein faith and the power of Religion, is thought by the
most

2. Tim. 3.
1. 2.

most part, to consist onlie in detestation of Bishops and withstanders of reformation, I confesse from my hart, that I haue bene hardlie drawn to deale with this wicked generation. Not because I would haue these cormorants vntouched, but least I should seeme to feede the humors of busie bodies, who increasing them selues still vnto more vngodlinesse, thinke nothing so well spoken or written, as that which is satyricall & bitingely done against L. Bishops and the rest of that stamp. As I would not nourish this frantike conceit in anie, so far be it I should allow with my silence the butchers and stranglers of the soules of my deare countrymen. Who if they be not driven by this warning, to looke better vnto their charges, I will hereafter so decypher their corrupt dealing, that the verie aire it selfe shall be poysoned with the contagion of their filthines. They who are not guiltie, or not touched in the speache following. Wales is said to be in a tollerable condition, for it hath had many

E preachers

1. Tim. 14.

& 6. 20.

2. Tim. 16

23.

Preachers of a long time. The more
 shame then for them, that it hath had
 no more teaching. This I dare affirme
 and stand too: That if a view of al the
 registeries in Wales be takē, the name
 of that hier, that towne, or of that pa-
 rish, cannot be founde, where for the
 space of 6, yeres together within these
 29. yeres, a godlie and learned mi-
 nister hath executed the dutie of a
 faithfull teacher, and approued his
 ministerie in anie meane sort. And
 what then should you tell me of Ab-
 bey-lubbers, who will take no paines
 though they bee able? If I utter an
 vntruth, let me be reprovēd, and suffer
 Amos. 7. as a slanderer, if a truth, why shall I
 12. 13. not be allowed? I knowe verie well
 that to speake anij thing at all in these
 daies against Clergie, men is to speake
 in Bethel with poore Amos to pro-
 phesie in the kings court, and so bee
 busie in matters of state. Miserable
 daies! Into what times are wee fallen,
 that theeues & murtherers of soules,
 the verie Paterns and patrones of all
 couetousnes, pride and more then
 Popelike tyrants, the verie defaters of
 Gods

Gods truth, vnlearned doubt's, blinde guides, vnseasoned and vnfaerie salt, dronkardes, adulterers, foxes and wolues, mire and pudge, to be brieft, the verie twineftie of all vnclennesse, and the verie ignominie and reproch of the sacred ministerie, cannot bee spoken against, but this wilbe straight wayes made a matter agaynst the state. And therefore although all the miserie, all the ignorance, all the profanesse in life and conuersation, hath bene for the most part by meanes of our Bishops, & our other blind guides, yet may not a man affirme so much with aniesafetie, lest he be said to be a mutinous and factionous fellowe, and one that troubleth the state.

For mine owne part therefore the Prophet Malachi shal deale with you, and let the reader consider whether his wordes ought not in a fearefull sort to strike & astonish you. A sonne (saith the Prophet) honoreth his father, and a seruant his master, if then I be a father, where is mine honour, if a master, where is my feare, saith Iehouah

Mal. 1. 6.

Read.
Mala. 1.
& 2. chap.

uah of hostes vnto you, O ye Bishops
 of Wales, that despise his name? If you
 say wherein haue we despised him? it
 wilbe answered, that you offer the
 blinde, the lame, and the maymed,
 vnto the holy mynisterie, and say it is
 no euell and so despise the Lords name
 because you say the Lords mynistry is
 not to be regarded. For seing you your
 selues know, and all Wales knoweth
 that you haue admitted vnto this sa-
 cred functiō, rogs and vacabūds gad-
 ding about the cōuntry vnder the names
 of scolers, spendthryfts & saruing men
that made the ministry their last re-
fuge seing you permit such to be in the
 mynistry as are knowne adulterers,
 knowen drunkardes, theues, roisters,
most abhominable swearers, even the
 men of whome Iob speaketh, who are
 more vile, then the earth do you not
 say that the Lords seruice is not to be
 regarded if you any longer either tol-
 lerate others, or continue your selues,
 to be, the euill, nonresidents, and so
 sterue the soules of poore innocents,
 do you regarde the Lordes honor, and
 the

Iob. 30.
 18.

the saluation of his people? Is the law
of truth found in your mouthes? Doe
ye conuert any from iniquitie? It
should be so in deede. For your lips Mal. 2.7.
should preferue knowledge, and the
ignorant should seeke the lawe at your
mouthes, for you ought to be the mes- Mal. 2.9.
sengers of Iehouah of hoasts. But may
this testimony be giuen of you? I feare
mee no: Nay rather because all the
world seeth that iudgement/vpon you
which the Prophet denounced against
the prelates of his daies, namely that
you are vile and contemptible in the
sight of the people (for what is more
contemptible amōg the best, and ba-
sest of our people then to be a priest
yea a priestly lord bishop) I can iudge
no otherwise of you, but that you
haue not kept the wayes of Iehouah,
gone out of the way, caused many to
fall by the law, & corrupted the coue-
nant of Leuy. And will you stil cōtinue Deut. 30.
in these transgressions, God forbid. Be Mal. 2.6.
awakened then now at the length,
considering wherevnto you are cal-
led. Vndergo that calling no longer
which

which you are not able to discharge, I
 Luk. 22. 25. speake vnto you al, euen vnto you that
 1. Pet. 5. 3. will bee accounted Lorde Bishops,
 Mat. 10. though it be to the * Lords dishonor.
 43. 43. Let the curse of dāned souls cleaue no
 Ier. 5. 31. longer vnto you. For it perceith deep-
 ly. You are one day to giue a reckoning
 for your merciles dealing with poore
 soules. Let not the wicked Papistes
 haue any more cause to vpbraide the
 ignorance of our people, as they haue
 done in that pamphlet which they
 threwe abroad the last yeare, to se-
 duce our simple people. The confuta-
 tion whereof (if legendarie fables
 wherewith that skroull is fraught, the
 translation of some part of R. P. his
 resolution, of Didacus Stella, Diony-
sius Carthus. deserueth a confutation
 I shall publishe when the Lorde shall
 giue oportunitie. If their brutish
 2. Tim. 4. flanders will not moue you, let the
 1. 2. wordes of Paul stirre you forward,
 wherby from heauen in most Pathe-
 ticall and earnest sort he speaketh vn-
 to euery one of you seuerally, in the
 person of Timothie. I adiure (or charge)
 thee

Thee therefore saith hee, before God
 and before the Lorde Iesus Christ,
 preach the word, be instant in season
 & out of season, improue, rebuke, ex-
 hort, with all long suffering and doc-
 trine. Obey this charge, or doubtlesse, Iere. 27. n
 most irksome shalbe your damnatio.
 Is it not a shame that Ieremie may
 cry, that our land is defiled by such as
 you are, yea and in my house haue I
 found their wickednes, saith Iehouah?
 Are not we the inhabitantes of Wales,
 as odious in the sight of our God, as
 the inhabitantes of Gomorrah, seeing
 he seeth filthines in you our Prophets,
 and euery of you from the greatest to Ier. 8. 14.
 the lowest, is given to couetousnesse
 & dealeth falsly. And what with your Ier. 23. 14
 loytring, idlenesse, insufficiencie, and
 euill life, you strengthen the hands of
 the wicked, that none can retorne fro Iud. 11.
 his wickednes. Woe be vnto you all,
 for you haue followed the waye of
 Cain, and are cast away by the deceit
 of Baalams wages. Woe be vnto you
 that accompt it pleasure to liue deli-
 ciously for a season, vpon the price of
 soules,

2. Pet. 2. 13 soules, you shall receiue the wages of vnrighteousnesse, weeping and gnashing of teeth in the pitte of hell. What

1. Pet. 2. 15. comfort is it for you to forsake the right way for a little worldly promotion, seeing the blacknes of euerlasting destruction is reserued for you? What may hir maiestie and the H. L. L. of hir counsel, thinke you to be, but the cursed shepherds that scatter their flocks, seeing you haue not turned your peo-

Ier. 23. 22 ple from their euill wayes. Ieremie proueth you to be such. Therefore woe be to the shepherds of Wales, saith Iehouah, which feede them selues, should not the shepherds feede their flockes, you eat the fatte and cloath you with the wooll, but ye feede not the flocke. The sentence pronounced by the Lord against you Ezechiel. 34.

Ezek. 34.
2. 3.

Io. shalbe executed without doubt in the time thereof, if you continue still in your vngodly course. Take this from me also, that vnlesse you forsake your idlenes, those personages & those chayres of pestilence wherein you sit, I meane your bishops seas will spue you out.

out, And the Lorde I hope will make
 them so abhominable and reproche-
 full, that all men fearing God, wil be
 afraide hereafter to enter into those
 seas of S. Davids, Afaph, Bangor, and
Landaff, by reason of the character of
 sure destruction, that hee will imprint
 on as many as shall supplie your pla-
 ces. And I trust in the Lord Iesus, to see
 his church flourish in Wales, when the
 memorie of Lord Bishops are buried
 in hell whence they came. Beare wit-
 nesse hereof you adges to come. And
 giue you ouer your places, or doubtles
 the plague & curse of God wil eate you
 vp. You are vsurpers, you tyrannize o-
 uer the lords peple, I haue other things
 to do then to be a cōtentious man, one
 with whom the whole world should be
 at debate, & I am guiltie vnto my selfe
 of sinnes, which giue me iust cause to
 looke vpon the ground : I haue also a
 life, wherof there is no cause I thanke
 God, I should be werie, not withstan-
 ding this I offer, to loose the life of my
 body before man, and the life of my
 soule before the Lorde, if I doe not
 F proue

proue, that both you our nonresi-
 dents, and you our Lorde bishops of
 Wales, in that you be nonresidents &
 Lord Bishops, cannot bee warranted
 by Gods word: yea, or vtterly condē-
 ned by the same, and that all magi-
 strates who tollerate such as you are,
 to be vnder their gouernement, are
 guilty of a feareful sin before the lord.
 And that the Pope of Rome hath as
 good warrant, yea the verie same war-
 rant, for his Papal dignitie (although
 I know three differēces betweene you
 and him : first, he is a professed idola-
 tour, secondly, claimeth authoritie o-
 uer all pastors: thirdly, is subiect to no
 ciuill magistrate) that you haue for
 the maintenance of your papall hier-
 archie ouer all the Pastors in your dio-
 ces, which in deed is palpable Anarchi
 in Gods church. If I proue not these
 things, let me be burnt aliue, call me
 to mine answer when you will, And
 thus I leaue you.

As for you our dumbe ministers, I
 know you for the most part, to be see-
 ly men, poore soules, that made the
 mini-

ministry a means to liue in the world.
 What should I say vnto you, who may
 say of your selues, as did the foolish
 Prophets. Though we weare a surplice Zach. 13. 5
 and black garmentes to deceiue, yet
 are we but plaine husbandmen &c.
 Surely ye people may aske counsaile as
 wel of their thresholds or desire their
 staffes to teach them knowledge, as
 come vnto you for any instruction.
 You are no ministers as I haue, and a-
 gaine will proue, you doe most villa-
 nously profane the sacraments, and
 call for the wrath and vengeance of
 God to be powred vpon you. Goe
 ouer your places, or surely, I do not see
 how it is possible you should bee sa-
 ued. Better were it to liue poorly
 here for a time, then to be damned for
 euer. It is reason your outward estate
should be considered. The Lord will
 prouide for you, your wiues, and chil-
 dren, if of conscience you leaue the
 ministerie, & the magistrate is bounde
 not to see you want. You liue nowe
 vpon stealth, sacriledge, and the
 spoile of soules. The Lord open your
 eyes my brethren ye people of Wales,
2
to see

to see these your plagues, and to auoid them. It is vnpossible you should be saued as long as you content your selues with these men and their ministerie alone. And the Lord open your honors eyes, to reforme these confusions.

What the estate of my countrie is, before the Lord I haue hitherto shewed, now in the face of the world, howe it standeth let vs consider. That the most congregations in Wales, haue wanted preaching these nine & twentie yeres; I take it granted. Their case being thus I tremble to call to minde what censure the holy ghost giueth of all them, amongst whome the Gospel of saluation hath not bene preached. These two places of scripture (Eph. 1. 13. & 2. 11. 17.) conferred together shew that they are without Christ, alienates from the common wealth of Israel, haue no hope,, and are without God in the world (for these be the verie wordes of the Apostle) who haue not heard of the worde preached. Were the Prophet Ionas nowe liuing among vs, would he not crye out? O

you

you people of Wales, you are all reprobates and cast awayes, O you people of Wales, you are aliants from the communion of the true Church, O you people of Wales, you are not so much as enclued within the covenant of promise, you are without all hope of heauenly blisse, O ye People of Wales, whatsoeuer you pretend of the knowlede of the true God, you are in very deed stark atheistes, and without God, as many of you as since the time you came out of the denne of Idolotrie, and Poperie, wear not made partakers of the power of God to saluation, which is the Gospel. Of a truth my brethren, there is no other true censure to be giuen of you. For it is impossible to make a true face of a Church appeare among that nation, which hath professed false religion (as you haue done vnder Popery) without the preaching of the word which you haue not enjoyed. In this place I am forie, I am forie from my heart that the miserable estate of my pore countrey affordeth the aduersarie such a

demonstration, to prooue that we wante the outward face of a Church in the most assemblies in Wales, as I

Matt. 28, know to be vnanswerable. The marks
18. 19. of a true Church, out of our Sauiour

& 20

B Christes owne wordes, are gathered to be three, the worde preached, the right administration of the Sacraments, and the outward forme of gouernement. Nowe if an Idolatrous dogge of Rome; should affirme that the most congregations in Wales, since the time they were Romish synagogues, haue bene marked with neither of these three former marks, and therefore must be written in the black bill of insufficiencie, to be churches of God, he were able to prooue both the one and the other, and wee with confusion of face should be driuen with Hezekias seruants to answer this Rabshakeh not a word. For alas

2. King.

18. 36.

1. Pet. 1.

2 I.

what might be our answer? Begotten againe out of the wombe of poperie, by the word preached, most of our assemblies haue not bene. As for discipline, our Prophets are not ashamed publickly

publikly to professe, that they wil not
 be reformed by it. If we woulde flye
 vnto the testimonies that wee might
 haue from the Sacraments, the Lorde
 him selfe wil denie it to be possible for
 them, to haue bene rightly vsed amōg
 vs. Which I will proue by many rea-
 sons, that my councitmen may bee
 driven to seeke the remedie (if any
 thing can driue them) of such a pitiful
 condition, as wherein they nowe are,
 (being without the word, without the
 true vie of the Sacramentes, without
 Christes holy gouernement) by the
 knowlege of that righteous, one, who
 is saide, thereby to iustifie manie. Let *Isai. 53. 11.*
 no mā do me the iniurie to report that
 I deny any members of Christ to be
 in Wales, I protest I haue no such mea-
 ning, and would die vpon the persua-
 sion, that the Lord hath his chosen in
 my deare countrey, and I trust the
 number of them wil be daily increa-
 sed. To come to the point, I affirme,
 that the Lords holy Sacraments in the
 most churches within Wales, are sub-
 iect vnto most horrible profanation,

as

as well on the behalfe of the reader, who administreth them, as of the people who communicate. So that a reading minister, cannot deliuer the Lordes holy seales vnto the people without great sacriledge, nor the people receiue at the hands of such, without dreadful sinnes. And that not only because the outward element is administered without the word, euen vnto a people who neuer had Christ Iesus layde open vnto them in al their liues: but also in as much as they are deliuered by these persons, vnto whome the Lord neuer warranted by his worde the vndertaking of that function. Now that the Lord alloweth none of our bare readers to administer the Sacraments, I haue before shewed by the manifold reasons alledged to proue them no ministers, and againe, doe manifest by these following. Desiring my godly learned and reuerend brethren, whoe are contrarie minded, to examine my reasons by the word, and as they shalbe found, to thinke of the conclusion. I deale not in this argument

gument of any singularitie, but because I knowe that vnlesse these emptie caskes bee suncke vnder water, Christes kingdome is neuer likely to swimme. That my reasons may be the better vnderstood, we are to marke. First, that all mē being a like vnequally I capeable of the ministerie by nature, none are to vndergo this calling, saue only they whom the Lord in his word hath pronounced to be capeable herof. Againe, we are to knowe that we ought to account none to be a minister whom the Lord accounteth not to be such, For must Gods ordinance or mans pleasure take place in that choise? So that although all the churches vnder heauen, should make him a minister, whome the Lorde denieth to be capeable of that function, it is nothing. I assume then that no bare reder is capeable of the mynisterie before God. Confirmed, because the Lord hath not qualified him with gifts fit for that function, and therefore, he neither is minister, nor ought to be acknowledged of Gods people as a minister. **I. Tim. 3.**
2. I. Cor.
4. 7.

Eph. 3. 7. nister. Out of this conclusion Treat
 Heb. 5. 1. 4 son, (2) whosoever receiue the Sacra-
 1. Pe. 4. 10 men's at their handes whome they
 Ier. 14. 4 ought not to acknowledge mynisters,
 & 29. 9 they sinne. Dumb mynisters (I do not
 tye my selfe vnto exact formes in my
 syllogismes) ought not to be ocknow-
 ledge ministers, therefore it is a sinne
 to communicate with them, which no
 man shold commit to saue his soule,
 much lesse to receiue the sea'es of sal-
 uation. Yea but we must acknowledge
 them ministers for their outward cal-
 ling sake. This objection is nothing
 els but a denial of the conclusion.
 3 Notwithstanding thus ouerthrowe it.
 They of (3) whose mynisterie there is
 a nullitie before God, although they
 haue an outward calling, ought not to
 be accounted mynisters (and there-
 fore not to be commnicated with)
 For may we allowe of that whereof
 the Lord disliketh? where is our war-
 rant? The Church cannot make God
 a meane thing then this, as for exam-
 ple. The Church maketh an incestu-
 ouse contract, the parties are married,
 I de-

I demande whether the mariage be allowable, or they incestuous persons shill? All men I knowe will crye for a diuor cemēt. Now there is as vngodly a match made betwene a reader & an holy Congregation, must it stande because the church alloweth of it? Or may the Congregation vse him in the Sacraments or other duties essentiall vnto a minister? Out vpon it no. For the contract was incestuous and therefore not effectual. The assumptiō is that of an insufficient mans ministerie ther is a nullitie before God, though hee haue an outward calling, because it was neuer any thing as yet in his sight. To this purpose we are to call to mind that in a minister there is required, first an inwarde calling contained in the sufficiencie of giftes, and the willing- 1. Tim. 3.1.
nes to practise them. Secondly, an outward which the church according vnto the ordinance of God is to giue onely, where the Lord will haue it bestowed, and not els where. This outward calling being once giuen, can be taken away by none, but by the Lord
2 who

who gaue it, For the calling is not fro
 man but from the Lord by the handes
 of man, as by an instrument. Where al-
 so we learne two things, first, that hee
 is not a minister according vnto Gods
 ordinance, which wanteth either of
 (3) 4 these callings. Now (4) I aske the que-
 stion, whether the Sacrament may be
 receiued at his hands, who wanteth,
 but that which man can giue vnto
 him, to wit his outward calling, In no
 wise: And may we then receiue at his
 handes, who is destitute of the inward
 graces, which neither man nor angell
 can giue: vnreasonable. 2. we learne
 that of those mē who haue an outward
 calling there be two sorts of mē whose
 ministerie is annihilated before God,
 though all the world should go about
 to make it good. The first is of those,
 who hauing an inward and an out-
 ward calling, are notwithstanding re-
 pelled from this function. And they
 are either such, as from whom the Lord
 2. Tim. 2. in his secret providence hath taken
 1. Tim. 4. away their fitnesse to teach, or those
 2. Ezech. 4. who by some notorious sinne, haue
 4. 10. 12. frustrated

frustrated their calling, whome the Church vpon their repentance ought to receiue as brethren, but neuer as ministers. The seconde sort of those whose outward calling, is no better then abominable incense in the Lordes nostrils, is of them who neuer had any abilitie for the ministerie, as infantes, dumb men by nature, dumb men in regarde of their insufficiencie to utter the Lords message. The outward calling of these, yea by all the presbyteries in the world is but a seale prest vpon water which will receiue no impression. Howe much lesse authenticall is a corrupt calling to bee accounted. The reason for the defence of the outward calling of Idoll ministers, which is drawn from the example of the Prophets, who did not diswade the people of their time from the dumb dogs, against whome they crye out, is so seely, that it deserueth no answer. For wee reade,* that the people liuing in Isaiah his owne time, (either vnder Huzzia, Iotham or Achas) who was the greatest aduersarie

Isaie. 66.

10. 11.

Zach. 11.

17.

* 2. Chr.

29. 6. 7.

Esaie. 1. 1.

that euer the dumbe Leuites had, neither burnt incense nor offered burnt offerings vnto the God of Israel, (untill not to reade the place). Where did Isaiah reprove this? No where that we can reade. Now what an horrible thing were it, for a prince to expell the publike seruice of God out of his dominion, or neglect the same, & defend this practise as aproved by the word, because the Prophets did not reprove the like sinne committed in their dayes, and yet this reason would haue some more stufte in it, then the other for the dumbe ministerie. I could be well as large in shewing the insufficiencie of the reason as I haue bene already in the whole treatise. But I make some conscience of being tedious, and therefore I content my self with this I haue spoken, being ready many wayes to make the weakenesse of it appeare when it shalbe requisit, I goe forward. They

(5) of whome the Lord saith, I haue not sent these, although they runne, I haue giuen them no commission to deliuer a Sacramēt, although they are permit

5
Ier 23.
21.

permitted to profane the outwarde
 element are no ministers, and it is a
 sinne to cōmunicate with them. They
 are no ministers, because the Lord sent
 them not. Doe not mistake me, for a
 wicked hypocrite is sometimes sent of **Mat. 7.22.**
 the Lord. It is a sinne to receiue at their
 handes, because wee cannot grounde
 our assurance vpon the Lords promise,
 that we may haue a sacramēt by their
 ministrie. For the Lord hauing giuen
 them no allowāce to deliuer the same,
 haue we any promise to receiue it of
 them? So that the Lord may say vnto
 vs, receiue and you will, of vnprea-
 ching ministers, for ought you knowe
 it is no sacrament. Another reason,
 (6) Whatsoeuer is not of faith is sinne, 6
 but to communicate with vsufficiēt
 men, is not of faith, because wee haue
 no promise that they can deliuer vs
 the Sacraments, and therefore to com-
 municate with such is a sinne. Againe
 we (7) haue no warrant to receiue an 7
 extraordinarie Sacrament, but that **Rom. 4.**
 which is administred, by ignorant mi-
 nisters is an extraordinarie sacrament,
 if it

if it be any. (Because according vnto
 the ordinance of God, a preacher is
 onely to deliuer the same,) therefore
 wee haue no warrant to receiue it.
 And what dare we vndertake without
 warrant from the Lords mouth. Belike
 then will some man say, that is no sa-
 crament which hath bene administered
 by these who were not preachers, and
 so the most nowe liuing in this age,
 are either not Baptised, or must be re-
 baptised. The disgrace that is brought
 vpon the cause, as though it went a-
 bout to enforce rebaptisation, is ease-
 ly wiped away. For the action perfor-
 med is not denied to be a sacrament:
 Though it were yet none ought to be
 rebaptised. First, wee are already
 receiued into the boosome of the
 church, and acknowledged to haue
 the scale of the couenante, in as much
 as we were once offered and receiued
 into the number of the godly, by the
 outward element, though corruptly.
 To what end then should Baptisme
 serue vs againe. 2 The absolute neces-
 sity of Baptisme to saluation by this
 meanes

meanes might seeme to bee maintained. Thirdly, least we should seeme to agree with the hereticall Katabaptistes. Fourthly, other churches haue not publicly decided the cause. Fifthly, that the practise should not inforce them to bee rebaptised, which haue bene already baptised, by such as had commission from the Lord to deale in those mysteries. Lastly, They who (being now in the age of discretion) haue bin baptised by Idoll ministers, are either called or not called to saluation. If called, why should they be rebaptised, seing already they haue bin partakers of the outward element, and accounted in the number of Christians. If not called, neither should they be baptised vntill they declared by their workes that they were Gods children. Concerning the controuersie then, whether the element administred by an ignorant man, be a Sacrament, being once deliuered, I would wish all men in modestie to abstaine from so vngodly a iarre, because it tendeth not to edification, and it is not the poynt,

H

it is

it is not the question. A priuate communion ministred to one alone may be a sacramēt. What then, are men to receiue alone at home being sicke. No for it is a sinfull breach of Gods institution. In like sort Baptisme, or the Lords supper administred, by a dumb minister, may be a sacrament, is it therefore lawfull to receiue it. In no wise, Because it is a sinne, & that is sufficiēt to terrifie any from the action. It hath bene before conuincd for a sinne, and againe is thus proued to be no lesse.

8 It (8) is a sinne either to receiue the Sacramentes at the handes of priuate men, or to testifie those to be ministers, vnto whome the Lorde hath denied that function. But they that communicate with dumbe mynisters, commit either of these sinnes. If they say they doe not receiue at priuate mens handes, then they testifie them to bee ministers, and so are founde to gaine saye the Lord. For they say readers be mynisters, the Lord sayth no. Whether shall we belecue? Thus the Lord saith no, and proueth it no, it is thus proued.

He

He saith that there is no minister * but * Mar. 28.
 a preaching minister by his institutio. Mar. 16. 16
 If it be thought otherwise, the it must 1. Cor. 3.
 be proued that the Lord in his worde 7. 1. Pet. 4
 hath ordained (els the confusion that 10. Rom.
 euery priuate man may administer the
 sacraments must ensue) two sorts of mi-
 nisters to deliuer the scales of salua- 81
 tion, the one preachers, the other not
 able to preach. Shew an vnpreaching
 minister out of the worde, and I will
 yeeld. Out of this reason many argu-
 ments might be drawen. As first that
 readers (9) are not ministers of † sal- 9
 uation, and therefore ought not to, † 1. Cor. 21
 deale with the scales therof. Secondly, Rom. 10.
 they cannot (10) increase our vnion 14. 1. Pet. 2.
 with Christ. Thirdly, are of the selues 5. & 2. 22.
 mynisters, (11) of damnation only, 10
 because that keeping men from the 11
 foode of life, they starue them, and so
 worke their damnation with many o-
 ther which I omit, saue these follow-
 ing. We neither (12) ought to receiue 12
 at their handes, neither ought they to
 deliuer the sacramentes vnto vs, who
 haue not power by vertue of their pu-
 blike

Rom. 10.
14.

13

blike ministerie to engrasse an infidell into Christ. Bare readers haue not this power. For by vertue of the publike ministerie this is the proper worke of a preacher, therefore they neither ought to deliuer the Sacraments vnto vs, neither ought we to communicate with the. Further, (13) they that come to a publike minister rather then to a priuate man for the seales of saluatiō, either profanely consider not what they doe, or professe that they woulde haue the assurance of no other saluation, and no other Christ, then of that Christ and that saluation, whereof he that administreth hath warrant from the Lord to assure them off. This warrant, because meare readers haue not, it followeth that in communicating with the, men either profanely consider not what they do, or make choise of a false Christ, and a deceiuable saluation. Because they will haue no other Christ, and no other saluation then that Christ, and that saluation, the seales whereof ignorant ministers haue cōmission from the Lord to deliuer,

uer, which in deede is no Christ and no saluation. Lastly (14) where as by Baptisme I am ioyned vnto the societie of Christians, I declare therby that if ther be no saluatiō to be had among the, I will not be saved, but am content to be a castaway for euer. Nowe alack if he that administreth, hath no warrāt to receiue mee into this companie, what comfort can I haue by that action. Though the Lorde in mercie make it an authentical Sacrament, I could be assured of no such thing. My good brethren, consider therefore what you doe in permitting your children to be baptised by your dumbe ministers, consider what you doe in receiuing the Lordes supper, at their handes. Would you haue your children ingrafted into (your selues assured off,) no other Christ then these your simple readers can lay open. If you would, aduerture no more to deale with the. Of a truth my brethrē your sinn hath bene already vnmeasurably great. Repent, repent, & that betimes. Fall downe before the Lorde, desire

him to forgiue you, And sinne no more
 in this execrable profanatiō of Gods
 holy mysteries I labor to haue true Pa-
 stors placed ouer you, and rest not vntil
 you haue brought this to passe. In the
 meane time carie your childrē a 1000.
 myles to a true minister of God to
 be Baptised, rather then offer them
 vnto your hielings. Yea if you cannot
 when you haue done all you can, get
 baptisme without the breach of Gods
 institution (as God bee thanked you
 may vnder her Maiestie) leaue them
 vn**baptised**. An intollerable Ipeach
 (will some say) in this age. Impudent
 and yngodly age, wherein to affirme,
 that it is not lawefull to breake the
 lawe of the eternall, is thought intol-
 I lerable: is it not not proued a (1) sinne
 to cōmunicate with our wicked blind
 pastors, and hath this age any pen-
 2 sation to sinne. Hhuzzah (2) I should
 not haue offended, for not vpholding
 the arke, although the same had bene
 broken to shiuers, where as the verie
 touching of it contrarie to the com-
 mandement of God, euen to stay it
 from

2.Sam. 6.

7.8.

Nomb. 4.

15.

from falling, cost him his life. And shall
 we escape if we breake Gods holy in-
 stitution in the Baptisme of our chil-
 dren, assuredly noe. To (3) omittē a
 sinne is no sinne, and therefore to
 omittē baptisme, if it cannot be got-
 ten without sinne is lawfull. It (4) is
 not the omission, but the carelesse
 and negligent seeking (offend not this
 way in any case) or the wilfull and
 utter contempt of Baptisme, that dis-
 pleaseth the Lord. The Israelites (5)
 should haue sinned in offering* sacrifice *Deut. 12
 out of Ierusalem, and therefore all the
 time of their captiuitie in Babilon, 5. 4.
 1. King. 8.
 they would be without that comfort
 of their faith rather then offend. 29.
 So
 ought wee rather to want the Sacra-
 ments, then sinne by enioyning of
 them. Your honout is cited in this
 place my Lord before Gods tribunall
 seate, and charged in the name of the
 eternall and mightie God, as you shall
 answer at the dreadfull day of iudge-
 ment, that you suffer not his holy my-
 steries any more to bee profaned,
 where your authoritie may withstand
 the

Exod. 32.
31. 32.

21. 1155 C

the same. A worde of your mouth might restrayne the flood of this pollution. The Lord giue you a feeling and an vnderstanding heart. Remember the godly rulers and noble men that haue bin before you, Moses, Iehoshuah, David, Salomon, Iehosaphat, Hezekiah, Ioshiah, Hebedmelech, Nehemiah with the rest, who nowe rest with the Lorde. Fall downe before your God with Moses, and say, O this people haue sinned a great sinne, in li-
 uing all this while without the worde preached, in suffering their children to be baptised of ignorant mynisters, therefore now wilt thou pardon their sinne, and now I beseech thee, let the power of my Lord appeare, as thou hast said Iehouah is slow to anger, &c. be mercifull I beseech thee, vnto this People, &c. and the Lorde I trust will answere your honor as he did Moses, I haue pardoned them according vnto thy request. Blessed, yea ten thousand times blessed, were your people if you made such a prayer for them, and receiued such an aunswere,

Well

Well, the condicion of my dcere
 countrey being thus fearefull before
 the Lord, and damnable in the sight of
 the worlde, what is now to be done
 that it may be bettered. Verily this,
 procure you the word preached, for
 your selues and obay the same, or els
 woe worth you, woe worth you, I saye
 Magistrates, gentlemē, ministers, and
 people, for otherwise you reiect Iesus
 Christ, and wil not haue him to raigne
 ouer you. I haue set downe the onely
 ordinarie way to saluation, the Lorde,
 for the maintenance of the estate of
 any of you, will not finde an other
 though he may. Therefore enter into
 this or be damned. For shall the hi-
 ghest make new decrees, because the
 sonne of the clay, dust and ashes, base
 and contemptible man, will not tread
 the old and auncient pathes? No. must
 you not only haue the word, but obey
 it in euery point, & shew by your good
 works, that in deed it hath bene sown
 among you. Therefore, if you meane to
 be like the commō professors of these
 dayes, who couenant before hand with
 the Lorde, that their pride and estate
 I must

must be maintained whatsoeuer hee requireth : who are more busie to wonder at other mens infirmities then to beate down their owne sinnes, who will not diminish one iot of their horrible couetousnesse, and oppressing of their tenants, loose one gnye of their whorish pompe, and more than curtisanlike brauerie, though the truth should in the meane time bee gored through with slanders, presume not once to open your mouthes for the word preached, vnlesse you would aggrauate your owne damnation. For assure your selues hereof, that the popish idolaters the Atheists, and swinish Epicures of these dayes, who haue bidden battell vnto all religion and honestie, shall feele of the fierce wrath of God in the life to come, but as for the mocke Gods, I meane the common protestants of this age, who thinke they do a meritorious worke, because they entertaine the word in their families, yea do not expell the same out of the places where they haue ought to doe, woe be vnto them, for they shalbe like Corazin, they shalbe like Bethsaida, they

Matth. II.

21.

they shalbe like Capernaū. The worde preached you see you must haue, liue according vnto it you must, serue the Lord as he willeth, in euerie point you must, or so be for euer in your owne confusō. Difficulties in this case must not be alledged, for if you seeke the Lord with a sure purpose to serue him, he hath made a promise to be founde of you, Pro. 2. 16. Away thē with those speeches, how can we be prouided of preaching. Our liuings are impropriated, possessed by swine, as nonresidents and hierlings. Come by it as you can, you shall go to hell vnles you haue it. A goodly matter. Is there no waye to remoue these beastes, by supplication to hir Maiestie, &c. and to place better in their steede. In deepe you wil seeke none, be it you cānot remoue thē. Can you bestowe no more to be instructed in the way of life, then that which law hath alreadie allienated from your possessions. You neuer made account of your tythes, as of your owne. For shame bestow somthing that is yours, to haue saluation made knowne vnto you, Contemne not the grace of God

offered vnto you in these daies of your
peace. For if you refuse to come vnto
the Lord when he calleth, behold your
answere when you call for mercy at
his handes, Prouer. 1. 24. 30. There is
a time of repentance in deede, but that
is limited according vnto the Lordes
will, and not mans.

What shoulde I take the paines to
shew how ministers, and their liuings
may be prouided for in Wales? Seeing
I see none ready as yet to entertaine
the worde, and that which hath bene
done heretofore in this point, is not
practised. When any are willing to en-
tertaine counsell for this matter, I doubt
not, but it wil be an easie consultation.
Not to do in some place what may be
done, because euerie place cannot be
furnished with learned ministers, and
their liuings is but to deride the Lorde
to his face, and delude his people of
their saluation. The inhabitants
of the citie Thasus, being besieged
by the Athenians, made a lawe that
whosoever woulde motion a peace to
be concluded with the enemy, shoulde
die the death. Their citie began to be
distres-

distressed, the people to perishe, both
 with the sword and famine. Hegetori-
 des a citizen, pitying the estate of his
 coutrie, took an halter about his neck,
 came into the iudgement place Spake,
 My matters, deale with me as you wil,
 but in any case make peace with the
 Athenians, that my coutry may be sa-
 ued by my death. My case is like this
 mans. I know not my daunger in wri-
 ting these things. I see you my deere
 and natue countrey perish, it pitieth
 me. I come with the rope about my
 necke to saue you, howsoeuer it goeth
 with me. I labour that you may haue
 the Gospell preached among you,
 though it cost my life. I think it wel be-
 flowed. And seing I seek nothing here-
 by but the glorie of God & your salua-
 tion, what deuels wilbe so shamelesse
 as to molest me for this worke, and
 hinder the word preached. If any such
 shalbe found, I wish them to consider
 before they deale with mee what the
 Apostle setreth down, concerning the
 persecutors of those that seeke for
 preaching, and the hinderers thereof,
 namely that they please not God, and

*Thom says
 true.*

1. Thes. 2.
 15.

are euen contrarie vnto all men , and
 this their doings is a sealed writing,
 that the vengeance of God will come
 vpon them to the full. Answer it how
 they may. Be it as it wilbe , my com-
 fort is the testimonie of my consciēce,
 that in simplicitie and singlenesse of
 heart, not onely as in the sight of Gods
 children (vnto whose view & censure,
 this poore labour is offered) and his
 angels, but as in the presence of Iesus
 Christ I haue behaued my selfe in this
 cause, hauing before mine eyes that I
 am one daye to yeelde an account
 vnto his maiestie , both of my good
 meaning, and also of all circumstāces,
 oversight, vaine and idle words, in the
 action. But alas what can proceed frō
 me, that tasteth not of old Adam , and
 the bodie of sinne which I carie about
 With me : wheresoeuer I haue offend-
 ed either in matter or maner, let it be
 shewed , and I will with mine owne
 hands destroy that which I haue built
 amisse , be sorie for mine oversight,
 the most æger censurer of my selfe, &
 thanke them from my heart who shall
 admonish me of my fault. Yea but the
 tractate

tractate cōcerning the Idol ministry,
 tendeth to stirre vp my country men,
 hir Maiesties subiectes, whereto: To
 feele in what a miserable case they are
 before God & the world, being with-
 out the word, without the true admini-
 stration of the sacramēts, and with-
 out Christes holy discipline, and in re-
 gard thereof, dutifully to entreat hir
 Maiestie, and their honors, that it may
 be redressed? Truth. And woulde to
 God they felt it. To mislike of the ec-
 clesiasticall gouernement nowe esta-
 blished among vs? Truth, for it is for-
 raine and Antichristian for the most
 part. To mislike of the ciuill gouerne-
 ment. That is a slander, & I dare write
 it in my forehead as a slander: But
 why should I deale in this cause more
 then others? The worthies of the lord
 before me in preaching and writing
 for a lerned minister ye haue delt here-
 in. If they had not, this is my reason.
 Though al hir Maiesties subiects, yea
 hir faithfullest counsellors shold cōspire
 against hir highnes, I my selfe against
 thē would defend hir, and hir cause to
 the losse of my life ten thousand times.

And

And shall not I do the like seruice vnto the Lord?

Iob. 23. 21
22. 25.

To end, commending you all both honorable, worshipful, ministers and people, vnto the Lord and the word of his grace, I take my leaue of you in that exhortatiō which we rede in Iob. Acquaint your selues I pray you with the almightie, and make peace with him, thereby it shal go well with you, receiue I pray you, the lawe of his mouth, and lay vp his worde in your hearts. If you returne vnto him, you shalbe built vp, if you put iniquity far from your tabernacle, the almightie shalbe your defence, you shall make your prayer vnto him, and hee shall heare you. Christ Iesus giue them an heart to returne vnto thee, & be thou founde of them for thy mercies sake. Amen, Amen, Amen. yea come quickly Lord Iesus.

Your poore countrey man, who in all dutifull good will hath wholly dedicated himselfe to doe you good in the Lord. JOHN PENRY.

ERRATA.

Pag. 12. lin. 19. read imperiall. Pag. 16. lin. 18. blot out Timothees &c. and read parentes. Ephes. 4. 6. and the hearers of the lawe. Deut. 6. 7. Psal. 78. 5. 6.

A DEMONSTRATION OF
 the trueth of that Discipline which
Christe hath prescribed in his worde for the
 gouernement of his Church, in all times
 and places, vntill the ende of the worlde.

¶ Wherein are gathered into a plaine
forme of reasoning, the proofes thereof; out of
 the scriptures, the euidence of it by the
 light of reason rightly ruled, and the testimonies
 that haue beene: giuen therevnto, by the course
 of the Church certaine hundreths of yeares af-
 ter the Apostles time; and the generall con-
 sent of the Churches rightly reformed in
 these latter times: according as they
 are alleaged and maintained, in
 those seuerall bookes that
 haue bin written con-
 cerning the
 same.

MATTH. 21. 38.

The husbandmen said among themselues, this is the heire; come
 let vs kill him, and let vs take his inheritance.

LUKE. 19. 27.

Those mine enemies which would not that I shoulde raigne ouer
 them, bring hither, and slea them before me.